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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JULY, 1909.

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JULY, 1909.

[No. 3.]

THE "PROMETHEUS BOUND" OF ÆSCHYLUS: AN INTERPRETATION.*

THERE are three ways of studying a literary work of monumental significance like the one before us.

One is the historic way, in which we endeavor to reproduce the reader and the audience and their time, and to see the work as they saw it, in view of their past tradition and culture, and of their immediate environment.

Another way is the literary and critical, in which we study the work in its relation to the writer, as the exponent of his ability, his motive and his art.

The third way is that in which we endeavor to bring the work into touch with our own human experience by tracing in it the elements of a universal human interest and human significance. This kind of study we call interpretation, and it is to such an interpretation of Æschylus' great tragedy that the following thoughts are directed.

We may say that all great works require interpretation, and that our interest in them is in proportion to their susceptibility

*"The Plays of Æschylus," translated into English Verse by Robert Potter, with an Introduction by Henry Morley, LL. D. London: George Routledge and Sons, limited. 1903.

"Æschylus," translated into English Verse by Anna Swanwick, Litt. D. Bohn's Classical Library. London: George Bell and Sons. 1901.

of that interpretation which brings to light the elements of universal humanity in them. But of the tragedy before us there is probably in the mind of every modern reader a demand also for an interpretation in the more immediate and practical sense of answering questions regarding the very form of the drama, and the kind of impression it produced. For we have here a single part of a trilogy or series of three dramas, neither the first nor the last of which is still extant. The critics have surmised that the first must have had for its subject *Prometheus the Fire-bringer*, — the Lucifer, as we might call him in the terms of the Miltonian mythology; the extant play being the *Prometheus Bound*; the third was the *Prometheus Unbound*. Of this third part of the trilogy we have available sufficient portions to indicate its general purport, being namely, that of the solution and the reconciliation which were the necessary features of the complete dramatic form in the Hellenic idea. The same feature of reconciliation and the restoration to harmony of conflicting elements is what characterizes *The Suppliants*, — a drama built upon those fortunes of Io which are foretold in the *Prometheus Bound*, and which therefore is in a true sense a sequel to the Prometheus trilogy and may be of service in supplying the solution to the whole dramatic plot, of which we are deprived by the loss of the *Prometheus Unbound*. This relation of the play before us therefore either to its own concluding part or to *The Suppliants*, must be borne in mind in order to understand at all the real meaning of the events and the characterization contained in the *Prometheus Bound*.

Regarded by itself the drama presents only a rough fragment broken from a beautiful column without base or capital, and from its lack of connection only shows distorted proportion and inharmonious lines. Particularly is this the case with the characterization of Zeus by the poet in the *Prometheus Bound*, which is so entirely different from that found in *The Suppliants*, and presumably in the *Prometheus Unbound*. This contrast between the representations of Zeus in the two dramas — that in the *Prometheus Bound* being of a cruel and hated

tyrant whose presumptuous reign was doomed to come to an end, the other that of a benign and fatherly dispenser of justice and mercy — is so fully and ably discussed by Dr. Swanwick in the Introductions to her translations of *Æschylus'* dramas in the Bohn Library edition, that I will not dwell upon this point further than to call attention to it as forming the main mystery, and suggesting the one great query of interest in the entire trilogy. Without such a solution as is here afforded, we would indeed be at a loss to know how the Greek public could tolerate such a representation of its highest deity, and how the author could escape the direst punishment for blasphemy and gross violation of the religious sentiment of the public. For, as I think Mahaffy has very satisfactorily proved (*Social Life in Greece*, Chap. xii.), we are by no means justified in regarding the Greek people at this epoch as having lost their profound religious feeling or their belief in the gods of their hierarchy. As he has pointed out, the attributing of harsh, repulsive and arbitrary rule to their gods by the Greek poets did not affect the underlying trust in and reverence for deity, in the mind of the Greek people, any more than the representation of Jehovah under the same violent and cruel aspect by the Hebrew Scriptures tended to efface from the Semitic consciousness the abiding idea of God as a being whose "mercy endureth forever" — and who, if "in a little wrath he hath hid his face from thee for a moment, yet with everlasting kindness will he have mercy upon thee." (ISA. liv. 8.)

It was, we may believe, rather the very intensity of the belief of the Greeks in the justice and benignity of the divine government that made their interest in the solution of the problem brought before them in the *Prometheus* trilogy so profound, and that, indeed, in both poet and people made possible the production of a work of such moral grandeur. When we reflect on the profundity of the theme which here enlists the spectators' interest, — how remote from the trivial personalities and the changing events of the day that was passing, — we cannot help contrasting the dignity of the Greek drama and

the dignity of that public judgment and taste to which it appealed, with that exhibited in the highest type of dramatic production at the present day. It is doubtless true that there were other plays whose themes were addressed to lower tastes, and that the Greeks of the Attic age were by no means always in this high altitude of thought and feeling; but the inference remains, nevertheless, a legitimate one, that a fragment like the *Prometheus Bound* — a single episode in a vast evolution of divine purpose and achievements with little incident and few personages, beginning abruptly and ending with the solution left in obscurest uncertainty — pre-supposes a deep religious sense in a people whose interest could be held throughout such a performance, and also an appeal by the author to a profound and comprehensive popular grasp of moral questions. Whatever we may think of that public, of the kind of interest that held them, of the semi-historic, semi-symbolic meaning the drama had for them, nothing short of wonder and mystery can be roused in our contemplation of the author himself, so profound is his insight, so almost supernatural and inspired seems the grasp both retrospective and prophetic of the problem of the operation of divine providence in the development of the human character. Aptly is the drama named *Prometheus* as relating to the foresight not of man but of God working in man's own freedom and so veiling for a time his own presence. What were the sources of this wonderful illumination, of this divinely prophetic gift to the mind of the stern soldier-poet of Athens at the time of the city's first awakening into the wider civic consciousness of a nation? Whether we trace it to some enlightenment from the Zend-Avesta which the Persian invasion made accessible to the Hellenic thought, whether in the Eleusinian Mysteries, or out of them, possibly through Hebrew influence during the captivity, there came gleams from the Sacred Scriptures of the Hebrews which for the Greeks found embodiment in fitting shapes in the Greek mythology, — from whatever source this prophetic insight came to Æschylus, there can be no denying

the identity of the moral theme he is discussing with that which lies at the core of revealed religion as seen from the standpoint of Christianity, namely, the conflict and the reconciliation of human free-will and divine sovereignty accomplished through the descent of God into man's estate, and the elevation of manhood into harmony with the divine. The question of source is not of primary importance, in presence of the wonderful fact, if it can be shown, of this interior coincidence of motive in the august Greek drama and the sacred theme of the Christian Bible. Excepting the artificial and preposterous Sun-myth theory of Cox, which stands in absurd contradiction to the commonest principles of human experience, all of the great oriental religious traditions bear common traits revealing a common origin in some far off Golden Age of higher and interior vision,—the age of the monotheistic conception and of the sublimer religious emotions to which the later documents of a depraved stage of religious development point back, whether in the Vedas, the Zend, Genesis, or the Book of the Dead. The theme of the conflict of the finite and the infinite, of the human and the divine, presents itself in all of these traditions of universal revealed religion. It has been customary with the students of Æschylus to mention this conflict, as the key to the meaning of the Prometheus myth, and, so far as I am aware, to remain content with this. It is pointed out with satisfactory clearness that Prometheus' suffering portrays the pain endured by the human will in its consciousness of restraint by a higher will and its desire to rebel, and its instinctive sense of the futility of such rebellion. With some, as with Shelley, the nobility of the impulse of freedom and of love for mankind is contrasted with the baseness of the lust of rule and of a jealousy of human aspiration on the part of deity. The reconciliation, however, as conceived by the ancients and so mysteriously outlined in Æschylus' drama, is but obscurely interpreted by the critics as a rule. They see a future deliverer of Prometheus from his agonies in Hercules, the descendant of the persecuted and world-driven Io; they

see in the labors of Hercules a kind of judgment and setting in order of human affairs through a divine interposition, like a Son of man coming to thoroughly purge his temple in a great divine judgment of the world; they do not, as with Shelley, see the restoration as effected in the mere supreme self-assertion of man, and the unbridled license given to human aspiration and desire. All this goes toward the interpretation of the Prometheus myth, and so toward an explanation of the *Prometheus Unbound*. But so far as I am aware, the critics have not gone beyond the historic explanation into the moral interpretation of the myth, as Æschylus treats it, and consequently have not detected its inmost religious significance and its element of the most universal value. That the Zeus of the "Bound" is very unlike the Zeus of the "Unbound" is what all have seen; but I fail to find a reason suggested for the contrast. That the reconciliation came about as prophesied by Prometheus through the progeny of Io, the "Touched One," is pointed out; but why by this agency and not another is not clearly shown.

It is on these points, in an effort toward a more complete, in the sense of what is at once a more symbolical and a more ethical interpretation, that I offer the following observations.

The moral theme underlying the Prometheus myth is, as all will admit, the struggle between the human free-will and the divine sovereignty. What characterizes Æschylus' handling of this theme is the issue to which this struggle is brought, and the manner of reaching it. It is here that we find, I believe, the motive that differentiates the oriental from the Christian religion, and that brings Æschylus into a remarkable affinity with the latter. The oriental idea, whether in Hindu or Buddhist or Persian, was that of the antagonism absolute and irreconcilable between darkness and light, good and evil. The earth, matter, the body, the free-will, the free thinking of man, are all forms of evil and causes of suffering. The only reconciliation is in their extinction, in the absorption of the individual and personal into the absolute.

In the *Prometheus Bound* as in the Christian religion, the reconciliation between the finite and the infinite, between man and God, is not in the extinction of man's freedom or his selfhood, but rather in its glorification, through suffering, — its redemption, exaltation and final entire reconciliation to the Divine will, and harmonization with the divine order. The persistence of the human selfhood — the indestructibility of the human free-will becomes the chief ethical note, as it is the distinctively Christian doctrine, sounded in Æschylus' drama. It is all told, with the severe simplicity and condensed expression of Greek Art, in the lines spoken by Prometheus to Hermes in rejecting his counsel of submission to Zeus' will.

Ay, let him hurl
This body to the murky gloom
Of Tartaros, in stubborn whirl
Of fortune caught. Do what he will
My death he may not doom!

(BOHN, l. 1071-1075.)

Here is the heart of the problem. The will of God must subject man's free-will to suffering in allowing its exercise as actually free; and yet it must not destroy this freedom, it must not "doom this death," for that would be to destroy the essentially human in man, or that very element for which God, in creation, seemingly yields up his own sovereignty.

Having in mind therefore the indestructibility of the human will, as a part of the divine plan foreseen and foredetermined, even through all its suffering, we see now further the profound meaning in those utterances in which Prometheus indicates his own character as representing the divine foresight in the human development. For it is to be remembered that Prometheus himself is of the half-divine race of the Titans, and that Zeus himself has accepted his coöperation already in his contest with these rebellious forces, implying the perpetual compact between God's sovereignty and man's freedom, or the employment by the Divine will of man's free-will itself as an agent in carrying out its designs. Hence we see in Pro-

metheus this never-failing fore-thought or vision of an end which is good, a final release to come as a part of the same inflexible rule that brings the suffering. This finds its expression in many deeply significant lines, as where Prometheus says to Hermes (l. 1019):—

Of old my course was looked to and resolved:

and in the answer to the Chorus (l. 956):—

Pro. What should I fear who am not doomed to die?

Cho. To keener struggle he may sentence thee.

Pro. So let him then: all is by me foreseen.

It is not then simply the human experience of the individual sufferer, the historical personage, that we see in Prometheus, but rather the unfolding of the Divine consciousness in and through the human nature in the making of redemption possible.* Even the curses and imprecations uttered by the victim on his cruel tyrant, and the threat of the final downfall of the power now so irresistible, are entirely consistent with the double consciousness in the free-will, when, on the one hand, it hates the fetters of the law civil or moral which inhibits it, and on the other, contemplates in reason that life of harmony with law when the tyrant of compulsion from without disappears to give place to the free self-compulsion and the constraint of love. Thence the contrast presented by the Zeus of the *Prometheus Bound* and the Zeus of *The Suppliants* become identical in meaning with the contrast between the vindictive Jehovah of the Old Testament and the God of love of the New; or with the severity of the "Law as given by Moses" succeeded by the "Grace and Truth that came by Jesus Christ." "All is" indeed "foreseen." Love is the fulfilment of the law; but still the law must remain until it be fulfilled, and the discipline of obedience must precede and prepare for the knowledge, and the delight of liberty.

*There is a reminder of those words: "Ought not Christ to have suffered these things and to enter into his glory." (LUKE xxiv. 26.)

If it be objected that the rude and violent epithets used in the characterization of Zeus are hardly applicable to motives so abstract and subtle as those just described, we need only call attention in reply to the examples in the Old Testament of equally harsh and irreverent terms applied to Jehovah in his dealing with man, and to the principle of interpretation which sees in the language used the reflection not of the divine attitude toward man but of the real attitude of man toward God; and further, to the dramatic principle of ultimating by the fullest objective expression those emotions and thoughts which either lie wholly hidden, or, if expressed, avail themselves of the concealments of language for convention's sake.

To pass now from the solution of the problem, — from its denouement, its unknitting in the prospective reconciliation of the human will with the perfect law of the divine, to the other part of our task, the discovery of the means of the solution, the process of this reconciliation, — we shall find this to be twofold as involving the discipline of the two planes of man's nature underlying the will, namely, the intellect and the senses. The discipline of the intellect is primary in the suffering of Prometheus, whose offense is in the self-assertion of the human reason and its claim to supreme authority. It is the presumption which is evidenced by the promise of the serpent in Genesis: "Ye shall be as gods, knowing good and evil." The forbidden fruit here takes the form of fire stolen from heaven; because it is in the unrestrained license given to the human reason that the will denies the authority and even the existence of God and claims the divine attributes to itself so far as they exist at all. This self-assertion of the human free-will even to the exercise of the reason in ways destructive to a sense of the divine as a power above man and rightfully ruling over him, is itself a part of that wonderful process of the self-humiliation of the absolute, a process involved in the very act of creation, and effected gradually in the several stages of nature's evolution up to its culmination in the moral nature of man. For in the lower orders of creation the creative will is all, and nothing

is left to the creature. Even the vegetative and animal instincts are only a kind of finer divine mechanism working in the successive forms and vessels of life. But in man's free moral nature and free thinking the divine sovereignty withdraws itself, as it were, to give play to man. Zeus is shorn of his absolute power for a while. In the divine parable whose foregleams we behold illuminating the deep insights of Æschylus' vision, it is the father voluntarily dividing his living between his two sons; the wandering away of the prodigal in search of the delights of liberty; the voluntary return and the reconciliation in the father's kiss. The very means of the reunion with a free agent must be and can only be through the free return of that agent. So far as the obedience is compulsory, the purpose of infinite Love is unsatisfied. The son shall be no bond-servant, but, if of the household, shall be free. Knowing the truth shall not always be to know law as restraining our liberty: the truth itself shall make us free. This sense of the inferiority of compulsory obedience finds expression in Prometheus' willingness to suffer the torments of temptation necessary to self-liberation, rather than obtain the peace of a tame resignation to restraints. Thus when Hermes reminds him:—

E'en by such haughty wilfulness before
Didst thou to these dire moorings waft thyself:

Prometheus replies:—

This my ill-fortune, be thou well assured,
I would not barter with thy servitude.
This rock to lackey better 'tis, in sooth,
Than trusty scout be born to father Zeus.
Thus as is fitting, scorn replies to scorn.

We can hardly fail to see in this indignant rejection of the temptation to meekly submit to avoid suffering, and the hatred expressed to those who would thus weaken the resolve to struggle through the awful test to its destined and foreseen end, a reminder of those words in which our Lord rebuked his own

disciple when he offered sympathy in his suffering,—"Get thee behind me, Satan; thou savorest not the things that be of God,"—and the repeated injunction that man must hate father and mother rather than let them stand in the way of the divine following.

The other discipline which shall lead to the reconciliation of the free-will to the divine sovereignty, is that of the sensuous nature and all that knowledge that comes by sense. This is the meaning of the introduction into Æschylus' drama of the restless Io, and the prophecy that through her progeny shall come the final deliverer of Prometheus from his fetters, and of Zeus from his angry and tyrannous will. By this redemption the arch-rebel Prometheus is changed into the cheerful minister of the God who now ascends into the supremacy of the rule of Love, which banishes all fear and is itself the fulfilment of the law. This redemption is not to come about through the discipline of the intellect alone, the chastening of the ambitious reason. The ultimate redemption even of the intellect, must be through the elevation of the sensuous nature, and the bringing of sensuous knowledge into the service of the highest human needs. This sensuous nature is Io, the frenzy-driven maid whose restless wanderings over the earth are to end in Egypt. She depicts, as the name of her offspring Epaphus, the "Touch-born," implies, that which is born of sense, or the entire æsthetic nature of man. In this plane are not only the sensations of pleasure and pain, but the knowledges of the world and the judgment wrought out of these knowledges. Here is the *animus* of the human mind, the animal nature forever unsatisfied, forever driven on by the infusion in it—in distinction from the brute—of the divine instinct, the upward longing of the human soul. In Io we see therefore depicted also the whole future function of the Hellenic race in the æsthetic development of man, both in its intense desire of objectivity, or the actualization of beauty before the senses, and in the uplifting of strong ideal impulses within. The union of the divine with the lowest human, or the animal, plane in man through

the sensuous affections and the search for sensuous knowledge, is prefigured in Genesis in the marriage of the sons of God with the children of men. From these unions are born the Anakim or giants, who like the Titans rebel against the decrees of heaven. It is the divine and immortal element in the soul of man that renders the mind incapable of resting satisfied with the mere brute instincts and drives it on over the wide earth and seas in quest of the ever-further knowledge. The Egypt in which she finally gives birth to the race of the deliverers, is the realm of sensuous science, where, in the last resort, the intellectual, the ideal, and even the spiritual, must find its ally and its support. It is Egypt, the land of sensuous science in distinction from the realms of philosophy and faith, to which every great leader and redeemer must first go down, and thence be brought up. So was Moses born in Egypt, and made wise with all the learning of the Egyptians; so was it said of Christ, the world's redeemer, that he must needs go into Egypt that the saying might be fulfilled, "Out of Egypt have I called my son." So here it is out of Egypt that the progeny of Io are to come to witness the purging of the human nature of its defilements, and the lifting up, like the serpent of brass in the wilderness, of the sensual instincts and all the experiential knowledge of man into the willing service and profoundest adoration of the eternal law of divine goodness and wisdom.

The idea that art is to have its sublime part in the final redemption of human nature, has found many recognitions in recent times, notably in Richard Wagner's theory of the ethical function of music, and of the rescue through art of those emotions which in formal religion are in danger of dying out. The modern realistic school in art and in literature, as seen in such extreme examples as Whitman and the French realistic painters, and also in Maeterlinck and the so-called "Symbolists," all look to this principle embodied in the Io legend for their justification. Man even to his earth-part is holy and is worth redeeming; and the "touch-born" redeemer will not scorn to come down even to him in order to lift him up.

The redemption of the æsthetic nature, including the reclaiming of the æsthetic or sensuous science into the service of the ideal and the divine in man, and the connection of this redemption, with the place of Hellas in human history, both in its pre-Christian and post-Christian periods, are subjects too broad to be treated here with any fulness. I have only wished to direct attention to them not only as affording a satisfactory interpretation of the Io episode in the drama of *Prometheus Unbound*, and of the subsequent drama of *The Suppliants*, but also as revealing the unity that underlies the great world-legends of the past, as found both in the Scriptures sacred to us, and in those which were sacred also to the peoples that cherished them, and saw in them "the things that savor of God." These correspondential dramas and divine parables prove their divinity by that element of universality in their inner meaning which makes them adaptable to every age, and which like the incarnate Word Himself is capable of telling to every human soul "all the things that ever it did."

FRANK SEWALL.

A STUDY OF SWEDENBORG'S PSYCHICAL STATES AND EXPERIENCES.

IN view of the proofs now adduced by the Society for Psychical Research, that psychical phenomena are facts of experience, it seems timely to make a re-examination of Swedenborg's psychical experiences to learn their nature and bearing on modern psychical problems. Psychical phenomena are very universal in the experiences of the human race. The ancients record many of them. The Old and New Testaments are full of records of psychical phenomena. The modern scientific mind, however, has discarded all these testimonies as hallucinations, and has relegated them to the limbo of worn-out superstitions; but now we must again include them as facts of experience; yet keeping in mind that they are of a different order from those derived from the realm of material nature. We must at least admit that many of them really happened, explain them as we may.

Count A. J. Von Höpken, President of the Court of Chancery of Sweden, in a letter to General Christian Tuxen dated May 11, 1772, which was soon after the death of Swedenborg, says:—

I once represented, in a rather serious manner to this venerable man, that I thought he would do better not to mix his beautiful writings with so many memorable relations, or things heard and seen in the spiritual world concerning the states of men after death, of which ignorance makes a jest and derision. But he answered me, that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to yield to such foolish notions, assuring me, on his hopes of salvation, that imagination produced in him none of his revelations, which were true, and from what he had heard and seen. (*Documents Concerning Swedenborg*, Vol. II, p. 409.)

In another letter to the same person, dated July 6, 1781, he says:—

I could wish the happy deceased had left the memorable relations out, as they may prevent infidelity from approaching his doctrines. I represented to him these inconveniencies; but he said that he was commanded to declare what he had seen in the other world; and he related it as a proof that he did not reveal his own thoughts, but that they came from above. (*Ibid.*, II, p. 414.)

In a letter to another friend, Count Höpken says:—

I know that Swedenborg has related his *memorabilia bona fide*. I asked him once, why he wrote and published those memorable relations, which seemed to throw so much ridicule on his doctrine, otherwise so rational; and whether it would not be best for him to keep them to himself, and not to publish them to the world? But he answered, that he had orders from the Lord to publish them; and that those who might ridicule him on that account would do him injustice; for, said he, why should I, who am a man in years, render myself ridiculous for fantasies and falsehoods? (*Ibid.*, II, p. 416.)

Dean Ferelius, pastor of the Swedish Church in London, was with Swedenborg in his last hours, and administered to him the Lord's Supper. He addressed Swedenborg saying:—

Mr. Assessor, is it to acquire a name, or for some other reason that you have written your various writings? If so, retract them. You are celebrated enough, and if you have spoken lies, and remain in them you cannot be saved.

The Assessor answered:—

Mr. Pastor, as true as you see me here, and as true as I live, I have not written anything from myself, but the truth of God; and if you will pay attention to the truth, we shall sometime in eternity have important things to talk over together. (*Ibid.*, p. 563.)

Many readers of Swedenborg have had the same feeling as Count Höpken, that Swedenborg's writings would have been more widely received if he had not related anything concerning the spiritual world. His claim to narrate these things from what he had heard and seen has been regarded by scientific men and others as proofs that Swedenborg labored under hallucinations, and was so far insane. The fact that his writings

in other respects were so rational had no influence in counter-acting this judgment, for his critics have regarded him as a monomaniac, and have thought that in other respects the marvelous genius and faculties of the man worked with their usual precision. Grasset in his work, "The Semi-insane and the Semi-responsible," classes him with the semi-insane because of these so called hallucinations.

The investigations of the Society for Psychical Research have proved beyond the shadow of a doubt that many psychical phenomena are facts of experience. Some still call them hallucinations; but the application of this term to them is a misnomer. It is assuming an explanation of the phenomena which is disputed. Hallucination is defined in the Standard Dictionary as "An apparent perception (presentation of sense) occasioned by a morbid condition of the nervous system, and without any corresponding external object, as the sights seen and the sounds heard by one in delirium tremens." It is true that in many psychical phenomena, such as visions and auditions, there are no material objects or atmospheric sound waves; but this fact does not constitute the psychical phenomena hallucinations. Many members of the Society for Psychical Research are convinced by their researches that there is a life after death, that man's personality persists after the disintegration of the material body, and that there is a spiritual world. If this is the true explanation of many psychical phenomena, it is evident that the objects and persons seen in vision, the sounds heard, and the things felt, are external realities; but they are extant in the spiritual world, perceived by the senses of the spirit, not by the senses of the material body. They are realities. They are not hallucinations. There is no morbid condition of the nervous system causing one to see an object when no object exists. The use of the term hallucination to designate psychical phenomena in general is not scientific. Many psychical experiences are entirely free from morbid conditions of the nervous system.

Swedenborg, at the height of his career as a scientist, when

his writings had gained him a place in the first rank of the learned men of his time, ceased to write on scientific and philosophical subjects, and began to write and publish works on theology. In the "Arcana Cœlestia," in which the spiritual sense of Genesis and Exodus is unfolded, and which is the first theological work which he published, after stating that the Scriptures have a spiritual sense within the literal sense like the soul in the body, he says:—

That this is so, no mortal can ever know except from the Lord. It may therefore be stated in advance that by the Divine mercy of the Lord it has been granted me now for some years to be constantly and uninterruptedly in company with spirits and angels, hearing them speak and speaking with them in turn. In this way it has been given me to hear and see wonderful things in the other life which have never before come to the knowledge of any man, nor to his conception. I have been instructed in regard to the different kinds of spirits; and the state of souls after death; hell, or the lamentable state of the unfaithful; heaven, or the blessed state of the faithful; and especially in regard to the doctrine of faith which is acknowledged in the whole heaven. Of these things by the Divine mercy of the Lord much will be told in the following pages. (*Arcana Cœlestia*, 5.)

A little further on in the same work he says:—

It is not hidden from me that many will say that no one can ever speak with spirits and angels as long as he lives in the body; and many will say that it is all fantasy, others that I relate such things to gain credence, and others again other things. But by this I am not deterred, for I have seen, I have heard, and I have felt what I relate. (*Ibid.*, 68.)

Man was so created by the Lord as to be able while living in the body, at the same time to speak with spirits and angels — as in fact was done in the most ancient times; for, being a spirit clothed with a body, he is one with them. But because in process of time men so immersed themselves in corporeal and worldly things as to care almost nothing for anything else, the way was closed. Yet as soon as corporeal things recede in which man is immersed, the way is opened and he is among spirits and in a common life with them. (*Ibid.*, 69.)

In studying Swedenborg's theological writings, this claim that he had been introduced into the spiritual world meets us repeatedly. The things he reveals men often speak of as his

visions. Swedenborg however makes a distinction between them and visions. Speaking of visions he says:—

But the things I have habitually seen are not visions, but things seen in the highest wakefulness of the body, and now for several years. (*Ibid.*, 1885.)

By being in the spirit which is sometimes mentioned in the Word, is meant a state of mind separate from the body; in that state the prophets saw such things as exist in the spiritual world. But I have been in the spirit and at the same time in the body, and only several times out of the body. (True Christian Religion, 157.)

Swedenborg therefore teaches that the prophets when in vision were in a state of mind separate from the body, that is, they were as to the body in a state of inactivity; the conscious thought was withdrawn from the surrounding material conditions; but Swedenborg was usually conscious both in the spirit and in the body at the same time. This is a distinction which must be kept in mind, because it is an important factor in the understanding of his psychical states. Speaking of his own particular state he says:—

The manifestation of the Lord in person, and introduction by the Lord into the spiritual world as to sight, hearing, and speech, excels all miracles, since it is not read anywhere in histories that such intercourse with angels and spirits has been granted since the foundation of the world. (Invitation to the New Church, 43.)

Swedenborg's personal state was differentiated from that of the prophets and others in this respect, that he was conscious and active in the spiritual world and in the natural world at the same time; but others having various psychic experiences were for the time being withdrawn from the body, or else the influences from the two worlds were so blended in their sense perceptions, that they could not discriminate and distinguish the influences which affected them from each plane. For this reason those who have had such experiences could give no rational explanation of the phenomena. The prophets could describe their visions, their auditions, and other remarkable experiences, but they could not give a philosophical view

of their nature. In fact it is well known that those experiencing them are as puzzled to understand them as others. Paul, who grasped the idea that there is a spiritual body and a natural body, in speaking of his own psychic experience was puzzled by it, for he said of it, "Whether in the body or out of the body I cannot tell." (2 COR. xii. 2, 3.)

This psychic state of Swedenborg in which he was in full wakefulness both as to his spirit and his natural body enabled him to make observations never before possible. He was as it were at both ends of the telephone at the same time. He could see what was going on in the spiritual world and in the natural world. He made numerous experiments by which he learned the difference between the two worlds and their relation to each other; that between the mind and the body; between what is spiritual and what is material; between the letter of the Scriptures and the spirit. He learned the effects produced by spiritual and mental causes on the human body, and the reverse effects of states of the body on the mind. His special psychic state enabled him to do this. He brought his marvellous powers of scientific research into this field of labor. From this vantage ground of his special psychic state, through numerous experiments, he attained to knowledge not otherwise attainable. Let one illustration suffice. He tells how he learned the difference between what is natural and what is spiritual, which before was unknown both in the spiritual and in the natural worlds. When he was with the angels hearing them speak and in the perception of their thought, he retained in his memory the expressions of their speech and their ideas; he then compared them with the expressions and ideas of natural thought and language, and he saw that there was no ratio between them. That which was spiritual immensely transcended in perfection that which was natural. They stand in the relation of cause and effect. By such experiments he also taught the angels themselves the difference between the spiritual and the natural. (De Verbo, 3.)

Through this psychic state, which we may call a double

consciousness, or a state of full consciousness in the spiritual and in the natural worlds at the same time, Swedenborg was enabled to learn through many experiences and experiments the nature of the spiritual world and of the life after death. He could also explain the nature of the many psychic phenomena which have long remained a puzzle to the world. Through these experiences he learned the nature of dreams, visions, auditory phenomena, automatic writing, prophetic utterances, etc. He was given through experience almost like death, though retaining conscious thought, to perceive the states of the dying, the separation of the spirit from the body, and the sensation of awakening in the spiritual world. By this experience he was not only enabled to teach the nature of death, but he also revealed the very states of the dying. He shows that there is no pain or mental disturbance in the process; all is peace, the dying person being kept in the thought of eternal life.

The spiritual world was explored and revealed by his being introduced therein in full wakefulness. He was not there in a state of sleep, or in dreams, but with his full mental faculties and powers active in each world. He reveals the qualities of the inhabitants of that world both the good and the evil, its constitution and laws, the origin and nature of its phenomena, in fact, all things relating to man's future destiny. He does it as systematically and as thoroughly as he had previously explored the realms of nature, showing at every step the rational grounds for what he tells.

He reveals the fact that the cunning and evil in that world are much more subtle than they were here, just as the states of the good are more exalted and perfect. The change effected by death is the ascent into the conscious use of the more interior faculties of our minds. He shows that while in the natural world every man possesses this interior mind, he is not conscious in it in his ordinary states; but in psychic experiences this subconscious plane of his mind comes into conscious use to some extent.

These affirmations of Swedenborg raise the question, Was not Swedenborg deceived by some of these spirits, and led to imagine many things which were not real? To this he replies that he was under the special protection of the Lord. He was given an interior thought and perception by which he could discern what was true and what was untrue in what he heard and saw. He did not depend implicitly on the statements spirits made to him, for he shows that without such protection they would be able to mislead and deceive in a thousand subtle ways. On this subject see his work the "Divine Providence," 290.

Swedenborg's psychical states do not rest in a mere introduction into the spiritual world as to full consciousness; but he was guarded from error, and so led and protected that he might give reliable testimony concerning the facts and conditions existing in the other life. He frequently uses such expressions as the following: "It has been granted me to know from much experience;" "I have heard from the angels." He also says of this interior perception or thought by which he perceived the truth and what he ought to give to the world:

It has been granted me to see, and from it to perceive distinctly what comes from the Lord, and what from the angels. What has come from the Lord has been written; and what has come from the angels has not been written. Moreover it has been granted me to speak with the angels as a man with a man, and also to see the things which are in the heavens and those which are in the hells. (*Apocalypse Explained*, 1183. See also *True Christian Religion*, 779.)

We can readily see that a philosopher with the experience, training, and rational powers of Swedenborg, when introduced into the spiritual world with full consciousness, and given special protection from error, would bring to light many things previously unknown. What would such a man naturally investigate if introduced into the spiritual world? We should naturally suppose that he would at once begin a thorough investigation into the nature of that world. We find him however beginning the study of the Bible, and his first publi-

cation is devoted to the explanation of the spiritual meaning of the books of Genesis and Exodus. The description of the spiritual world and the nature of its phenomena takes a subordinate place, and is given at the beginning and end of the chapters. These relations of things seen and heard are afterwards gathered together in systematic order and published under the title of, "Heaven and its Wonders and Hell, from things seen and heard."

Throughout his published and unpublished writings we find many explanations of psychical phenomena. As the Bible contains many narratives describing psychical phenomena, and many statements that various things were given through dreams, visions, auditions, and other psychical ways, it is evident that a satisfactory explanation of the Bible must include a satisfactory philosophy regarding these things. What does Swedenborg teach concerning them? Are they hallucinations?

The general distinction which he makes between visions and dreams is that visions are seen in a state of wakefulness, and dreams are experienced in a state of sleep. But in visions the bodily state is not one of activity and fulness of external life; the mind or spirit is as it were withdrawn from the body. There are various kinds of dreams. Those described in the Word which are prophetic and representative are infused into the mind through angels and angelic spirits. There are also fantastic dreams from evil spirits flowing into disorderly bodily and mental conditions. In like manner visions, such as those seen by the apostles and prophets, were actual openings of the spiritual sight to see the things existing in the spiritual world. There are also fantastic visions and illusions, induced by evil spirits flowing into the imagination, and producing a deceptive and illusory appearance on the sensory. Such visions are hallucinations or illusions having no objective reality either in the spiritual or the natural world; while genuine visions have an external objective reality in the spiritual world.

Swedenborg also unfolds the principles of telepathy. He shows that in the spiritual world there are many ways by which

thought is transferred from one to another through the spiritual atmospheres. It is a universal law in that world that thought about another with the desire to see him brings him present. Thought is transferred through the spiritual atmospheres as light is transferred through the ether. Since the minds of all men are even now in the spiritual world, being spiritual organic forms, thought transference, even between two persons living in the natural world, takes place by means of the spiritual atmosphere; the thought is transferred from mind to mind directly. It is not a mechanical process following the physical laws of nature. If we examine the spontaneous cases of thought transference, we shall find that one of the parties has been thinking intently of the other; this produces the impression on the mind of the recipient. The transfer takes place according to the law governing spiritual organisms.

The various auditory phenomena investigated by the Society for Psychical Research have been the occasion of much discussion. How can sound be transferred through hundreds and sometimes thousands of miles, even the very words uttered in one place being heard in the other? It is evident that there is no transference of sound waves through the natural atmosphere according to the laws of physics. Sound would not travel so far even with the explosion of tons of dynamite. How are such effects produced? Swedenborg tells us that it is done by an interior way; that is, the influence is from mind to mind. The impression is first received by the spirit, and thence the influence flows down into the brain, producing the same effect as is made through the ear and nerves.

In the Word many auditory phenomena are recorded. The Lord spake to Moses giving intelligible messages. Samuel heard the voice of the Lord calling him. The prophets heard the words of the Lord. In the New Testament on several occasions a voice was heard from heaven saying, "This is my beloved Son." Paul heard a voice from heaven saying, "Saul, Saul, why persecutest thou me? And he said, who art thou Lord? And the Lord said, I am Jesus whom thou persecutest." (ACTS ix. 3-7.)

These phenomena at the present day are regarded as hallucinations arising from an excited imagination; but in the light of modern investigations, it is evident that they come under the class of psychical phenomena, and they must be regarded as facts of experience. They cannot be set aside with a wave of the hand by calling them hallucinations. If they are real facts of experience, they must be susceptible of a rational explanation. What does Swedenborg say in regard to them? We read:—

The speech of an angel or a spirit with a man is heard as sonorously as the speech of a man with a man, but it is not heard by others who are standing by, but by himself alone. The reason is that the speech of an angel or spirit inflows first into the thought of the man, and through an internal way into his organ of hearing, and thus moves it from within; but the speech of man with man flows first into the air, and by an outward way into his organ of hearing, thus affecting it from without. From this it appears that the speech of an angel or spirit with man is heard within him, and because it equally affects his organ of hearing, it is also equally sonorous. That the speech of an angel and of a spirit flows down even into the ear from within has become evident to me from this, that it also flows into the tongue, causing a slight vibration, but not with any motion, as when the sound of speech is articulated by it into words by the man himself. (Heaven and Hell, 248.)

This explains the cases where spirits speak to man. They affect the internal or spiritual organism, and this flows down even into the brain producing the same effect as the vibration of the external atmosphere. Although there is no material source from which the sound comes, the audition cannot properly be called an hallucination; for there is on the spiritual side an external objective source.

In those cases where the source is a person living in the natural world, though at too great a distance for the sound to carry through the atmosphere, the influence is transferred through the spiritual atmosphere. The intense feeling on the part of the person from whom the message comes affects the spiritual organism of the other, and thence flows into the memory selecting the words corresponding to the thought;

and thence it flows into the brain by an internal way. In such cases one standing near hears nothing. Still the message comes from an objective reality, and therefore it is not an hallucination.

Another class of phenomena frequently referred to at the present day is automatic writing. Swedenborg describes numerous experiences of this kind, which were given to him that he might understand and explain their nature, inasmuch as some things in the Bible were given by this mode of writing. Swedenborg tells of things which "were written through his hand as an instrument." (*Adversaria*, Vol. I, 1511.)

Speaking of the writing of the commandments on the second tables, he says:—

We here read, that he wrote the words of the covenant upon the tables, thus it is evident that they were these words; also that Moses wrote them, but an angel who was present ruled his hand; as may be confirmed by some things which were written by me: for the hand was manifestly directed in the writing, even so that the very expressions scarcely appeared to be written by my hand. Thus the hand was ruled even sensibly; and the hand, the fingers, eyes, feet, and the whole body were thus moved for a long time. . . . Thence it may appear how the words of this covenant were written, namely by Moses, an angel of God Messiah directing his hand, therefore they are said to be written by Jehovah, as verse 1. (*Adversaria*, Vol. III, 4104-6.)

He again says:—

I have also written whole pages, and the spirits themselves did not dictate the words, but wholly guided my hand, and thus themselves wrote. (*Ibid.*, Vol. I, 1150.)

But of these things written automatically he says:—

The writing is guided, so that not a syllable can be written otherwise; but sometimes less sensibly, and sometimes so sensibly that the finger is carried into the writing — so that if one wishes to write something else, it cannot possibly be done; and this not only with a perception adjoined to the subject, but even — as it happened once and again with variety — without a perception, so that I did not know the series of the things until after it was written. But this has happened very rarely, and only for the sake of the information that revelations have been made in this manner.

But these papers were destroyed, because God Messiah is unwilling that it should be so done, nor is it permitted to dictate anything with a living voice. (*Adversaria*, Vol. IV, 7167.)

Swedenborg had numerous experiences by which he learned the mode by which the revelation was given to Moses and the prophets. He even heard voices as they did, and spirits wrote through his hand to enable him to learn the modes by which revelation was given; but he destroyed all these papers because what he gave to the world was to be the expression of the rational faculty. He was making a rational investigation of the things of the spiritual world, and all that he gave must come from or through his rational mind, not through oral dictation or automatic methods.

In regard to psychical phenomena in general, Swedenborg ascribes them to spiritual causes, and many to the instrumentality of spirits. Some of the phenomena are real, being openings of the spiritual senses to consciousness in the spiritual world; many are illusory and deceptive, being caused by the influx of spirits into the imagination and the memory. Swedenborg says that he was given these various psychical experiences that he might understand their nature, explain their origin, and thereby be enabled to unfold the laws underlying the psychical phenomena recorded in the Bible, and explain the nature of psychical experiences in general.

He unfolds the nature of magic and enchantment as exercised by the ancients; the nature of the so-called miracles of the religious saints and enthusiasts; the influences now exercised in mental healing; the nature of the states of the prophets and apostles in their visions, and the different modes by which revelations were given through them. These things he unfolds to our understanding, yet he does not give anything himself through these methods, nor does he anywhere teach that we should seek intercourse through them. On the contrary he shows the dangers of open intercourse with spirits. On this subject he says:—

To speak with spirits at this day, however, is seldom given, since it is dangerous; for then the spirits know that they are with man, which otherwise they do not know; and evil spirits are such that they hold man in deadly hatred, and desire nothing more than to destroy him, both soul and body. (Heaven and Hell, 249.)

Swedenborg also tells how the Scriptures were revealed to the prophets, which knowledge he learned through his psychical experiences. He says:—

I have been informed how the Lord spoke with the prophets through whom the Word was given. He did not speak with them as with the ancients, by an influx into their interiors, but through spirits who were sent to them, whom He filled with His look, and thus inspired with words which they dictated to the prophets; so that it was not influx but dictation. And because the words came forth immediately from the Lord, they are each filled with the Divine, and contain an internal sense, which is such that angels of heaven perceive them in a spiritual sense, when men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by the Word. How spirits are filled with the Divine from the Lord by His look, has been shown. The spirit filled with the Divine from the Lord knows not otherwise than that he is the Lord, and that it is the Divine that speaks, and this even until he has done speaking; afterward he perceives that he is a spirit, and that he did not speak from himself but from the Lord. Because such was the state of the spirits who spoke with the prophets, therefore also it is said by them, that Jehovah spoke; the spirits also called themselves Jehovah, as may be manifest, both from the prophetic and from the historic parts of the Word. (*Ibid.*, 254.)

The writings of Swedenborg are devoted for the most part to unfolding the internal or spiritual sense of the Word, and to formulating in systematic form the doctrines drawn therefrom. He teaches that his mission was especially to do this work. All that he gives in relation to the spiritual world and to psychical phenomena, and the life after death, is an essential part of this work.

The psychical states so far described would not alone enable him to accomplish this purpose. We find him describing other psychical states and conditions as elements in his work. His special mission may be arranged under the following classification. First, the revelation of the spiritual sense of

the Word, and its relation of the literal sense. Second, the nature of the spiritual world and of the human mind, and their relation to the natural world and the material body. Third, the unfolding of the doctrines and their systematic presentation, with rational and scriptural proofs. This work, he says, can be performed only under the guidance of the Lord. (See *Apocalypse Revealed*, preface.)

Swedenborg describes the state which he calls illumination or enlightenment by which one is enabled to see spiritual truths. It does not come by fasting, by austerities, or by communication with spirits. Enlightenment comes from the Lord through the Word, and is given to those who read it from the love of truth and the love of use, and not from the love of reputation, honor, and gain. (See *Heavenly Doctrine*, 35.)

Of his own state Swedenborg says:—

In place of miracles at this day there has been effected the manifestation of the Lord Himself, intromission into the spiritual world, and enlightenment there through immediate light from the Lord, in such things as are the interior things of the church. But principally the opening of the spiritual sense of the Word, in which is the Lord in his Divine light. (Summary of the *Coronis*, iv.)

These revelations are not miracles, because every man is as to his spirit in the spiritual world without any separation from his body in the natural world; but I with some separation; but only as to the intellectual part of my mind, and not as to the voluntary part. (*Ibid.*, iv.)

It is more than miracles that I speak in the spiritual world with angels and spirits; that I have described the state of heaven and hell, and the life after death; and also that the spiritual world has been opened to me, beside other things. This intercourse has so far as I know been granted by the Lord to no one previously; a sign that this is for the sake of a New Church. . . . Testimonies that I am in the spiritual world may be seen in abundance in my books. (*Invitation to the New Church*, 39.)

From all these quotations and other passages which might be adduced, it is clear that Swedenborg claims to have been in a special spiritual state for a special purpose. His spiritual organism was as it were separated from his material body, but only as to the intellectual part. He was in the spiritual

world as an inhabitant, but not so that he might live his personal life there. He was placed in this unique position for the purpose of study and investigation. He was given numerous psychical experiences, not to become a medium using them to communicate spirit messages to the world; but that the nature of the spiritual world and the psychical experiences of the race might be understood. He was given an interior perception by which to discriminate the true from the false, the good from the evil; he says:—

I think interiorly, and perceive whether what flows into my exterior thought is from heaven or from hell. (*Divine Providence*, 290.)

All these wonderful psychic states, his interior enlightenment, his conscious active life in both worlds at the same time, were granted not for his own personal gratification, or for his personal ends and merits, but for the instruction of the human race in vital spiritual truths which can be given in no other way. Through Swedenborg the whole realm of spiritual causes was laid open. One of the most remarkable of his teachings is that the medium of intercommunication between man and heaven is the Word of God as written in the Old and New Testaments. Not by mediums, not by psychic states, not by securing open communication and admission into the spiritual world are men to be instructed and enlightened in heavenly things, but by the Word of the Lord. Near the close of his crowning and last work, "The True Christian Religion," he says:—

The Second Coming of the Lord is not in Person, but is in the Word, which is from Him and is Himself. (776.)

This Second Coming of the Lord is effected by means of a man, before whom He has manifested Himself, and whom He has filled with His Spirit, to teach the Doctrines of the New Church through the Word from Him. (*Ibid.*, 779.)

Since the Lord cannot manifest Himself in person, as has been shown above, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He is to do it by means of a man, who is able not only to receive the doctrines of this church

with his understanding, but also to publish them by the press. That the Lord has manifested Himself before me, his servant, and sent me on this office, and that, after this, He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this, now continually for many years, I testify in truth; and also that, from the first day of that call, I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone while I read the Word. (*Ibid.*, 779.)

Here Swedenborg tells us the nature of his work and mission. It was to unfold from the Word its spiritual contents; and as the Lord is the Word, the truth thereby revealed is the Coming of the Lord, not a personal coming, but as truth to the minds of men. Swedenborg's psychical states in all their wonderful variety, were the means by which Swedenborg was enabled to accomplish this work. These psychical states are the basis on which his work rests; they are one of the means by which his work was done; they are not the end in which our minds should rest. We should enter through the door into the temple itself and examine the message which he has given to the world to see if he has solved the problems facing the world at the present time.

Swedenborg has narrated his many and varied psychical experiences, and on account of them has been regarded by many as insane. The investigations of the Society for Psychical Research have proved that psychic experiences are facts well authenticated. Is it not time for the world to make a serious study of Swedenborg's testimony in regard to psychical phenomena? His doctrine and teachings must be examined rationally; they cannot now be passed by as the delusions of an insane mind. Will it prove to be a fact that Swedenborg in the middle of the eighteenth century, has solved the psychical and spiritual problems of the twentieth century; even as he has anticipated in his scientific works many of the most important discoveries of recent years?

JOHN WHITEHEAD.

AM I MY BROTHER'S KEEPER?

"AM I my brother's keeper?" This is the great unanswered question. The source whence it came has justly thrown suspicion upon it, and has caused men to believe that it could be answered in only one way. It was asked by Cain, after he had killed his brother Abel. It was his false and malicious denial of his crime. "The Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?" This passage, as we are taught, belongs to a part of the Word, which cannot be received as literal truth. It is therefore to be understood in its internal sense alone. Thus interpreted, it is seen to deal with states of the church, and not with individual men. Cain and Abel were not real persons. They signified respectively faith and charity. The death of Abel at the hands of Cain denotes the destruction of charity by faith, when the latter makes charity of no account, and is separated from it. This is the case with those who hold that religion consists in a certain form of belief, without reference to goodness of life. Such opinion has often been entertained in the church. Wherever it prevails, charity, or neighborly love, must die. When the first place in the mind is given to things intellectual, and especially when those things are made the means of exalting self above others, Cain slays Abel in any or all of our hearts. Insincere professions of religion are the sure destroyer of religion itself.

The question, "Am I my brother's keeper?" has never received a direct categorical answer. Doubtless in the spiritual sense which has been referred to, it must always be answered in the affirmative. It is always the part of faith to guard and protect charity. Yea, the very purpose for which faith exists is that charity may live. But when we consider the bare literal meaning of the inquiry, there is room for some reflection.

It is often propounded with the idea that there is no limit to the extent to which it should be carried in looking after the affairs of other men. According to this view it would almost appear that everybody is the keeper of every body else. But surely no such rule can be true without qualification. Still less can it be regarded as a Divine law of order. The fact is that each one was intended to be his brother's keeper, according to his ability, so far as his brother needs his care. But it is also the fact that there are certain things which his brother can most usefully do for himself. And these must not be forgotten. The relation of brethren is mutual. They were created to be dependent on each other. They were likewise created to be in some respects self-dependent, or, at least, accustomed, with the Lord's help, to bear their own proportion of labor and responsibility.

To speak more definitely, our attitude toward each and every man should be that of wishing to do him all the real good we can. Coldness and indifference should never find a place in our hearts. Our only feelings should be those of kindness and good-will to every living creature. We should never willingly turn a deaf ear to any just claim upon us. Our law of life should be the Golden Rule. But that rule must be applied intelligently. It does not necessarily require us to answer another's call by doing for him exactly what he desires, or what he thinks he needs. This might be the greatest injury, as in the case of a child crying for unwholesome food, or of an idle beggar seeking alms. In these and all instances, we must act on our own judgment, not on the judgment of those with whom we have to deal. Otherwise we break the Golden Rule, instead of keeping it. We do what others wish us to do, instead of doing what we, with our understanding of the conditions, would have them do, if they were in our place. We must, as far as we are able, take account of what is best for them, or we are guilty of unkindness. It is not, and never can be, good for any one to be relieved of duties which he ought, if possible, to perform. If I am the father of a family, I do not expect

my brother to take care of my children. In like manner, a proper respect for him will prevent my stepping in, to undertake the management of his household. I am surely not his keeper to any such extent as that. He has certain inalienable rights, privileges and obligations, which I am forbidden to invade. No nearness of relationship can entitle me to interfere with the privacy of his life, or with those affairs which, by common consent, are peculiarly his own. It is for him, not for me, to decide how his business or employment shall be conducted. Presumably he understands it much better than I do. But, however this may be, it is sheer impertinence for me to charge myself with it, and to meddle with its details. There are some things, which no person can accomplish for another. He who has a lesson to learn must do his own studying. He who would win a race must do his own running. To take on one's self the work which belongs to a fellow-being, under the mistaken idea that we are accountable for him, is to deprive him not only of the work itself, but of all its actual or possible benefits.

The doctrine of the grand or greatest man, if rightly understood, throws a flood of light on this subject. That doctrine is briefly stated by Swedenborg as follows:—

All things in the human body have correspondence with the things that are in heaven, and this so fully, that there is not the smallest particle in the body, to which something spiritual and celestial does not correspond; or, what is the same, to which heavenly societies do not correspond. For these exist according to all the genera and species of spiritual and celestial things, and this in such order that they represent together one man, even as to all and single things thereof, both interior and exterior. Hence it is that the whole heaven is called also the greatest man, and hence it is that it has been so often said that one society belongs to one province, another to another, and so on. The reason is that the Lord is the only man, and heaven represents Him, and the Divine good and truth which are from Him, are what makes heaven; and, because the angels are therein, they are said to be in the Lord. But they who are in hell are outside of this greatest man, and correspond to things filthy and also corrupt. (*Arcana Cœlestia*, 2996.)

In other words, all things in the universe have relation to man; and man was created to be an image of God. So far as he lives according to true order, he is such an image. Men who have become angels live in true order, not only individually, but also collectively. They are brought into such relations with each other, that they are as one man in the Lord's sight. Those of them whose home is outwardly in heaven, and those of them who have not yet passed out of this world, form one great body of regenerated humanity. They are joined together by interior bonds of love and service. Each angel, and each society or community, fills a place which no other can fill. Each performs a use which no other can perform. Like the various organs and members of the body, each does the work for which he is best fitted, and in which he is of the greatest benefit to every one else.

This is the appointed order which exists in heaven, and may be reflected more or less imperfectly here on earth. It furnishes us with an ideal after which we should ever strive. The nearer we come to realizing it, the better and happier the world will be. The more we approximate to it, the closer will be our touch with all mankind. In the same degree we shall feel ourselves to be parts of one great whole. Nothing of human interest will seem strange or foreign to our thoughts. Our vision will be enlarged, our field of operations increased. We shall always stand ready to befriend and assist our brethren, so far as there is occasion. Yea, we shall be our brother's keepers, in every legitimate way, to the full extent of our power.

Such is one of the effects which the doctrine of the greatest man should produce upon us. But it is not the only effect. The same teaching which shows how broad, how comprehensive, and how regardful of others, human relations should be, shows likewise that they were designed to be intensely individual, and that each man ought to do his own work with as much concentration and devotion as if it were the only work in the world. This is an essential part of the Divine plan, and must not be overlooked. A community is prosperous, in proportion

as every member of it attends faithfully to his own business. By this means he renders to his fellow-beings the best service of which he is capable. If he neglects it, they all suffer in consequence. He himself suffers, when he allows his mind to be diverted from his own line of duty into other channels; for he thereby loses his highest opportunities for usefulness and true development. It is a good old maxim: "Whatsoever thy hand findeth to do, do it with thy might." Have we indeed a right to act half-heartedly in any thing that we undertake? Should we not throw ourselves with all our zeal and energy into every function, however humble, which is plainly ours to perform? There can be no doubt as to the answer. We should always apply ourselves as vigorously as if, under Providence, the result were wholly dependent on our efforts.

Surely this is one of the vital lessons taught us by the similitude of the human body. The office of each organ is to fill its own place, and do its own work, as well as possible. Equally incumbent is it on each, not to interfere with the operation of other organs. All must be left free to exercise their activities in their respective ways. The brain must try to be a good brain, the heart a good heart, the hand a good hand. If they succeed in these attempts, nothing more can be justly expected of them; they have fulfilled their mission; they have done their utmost for the entire body and for every member of it. Were they, without cause, to usurp the functions of any other member, they would hinder, not help. They would detract from its efficiency, as well as weaken their own.

Thus collective action, or coöperation, is dependent on individual action of the most pronounced kind. Every man is endowed with the capacity, and charged with the duty, of doing some things which no one else can do for him. So far as these things are concerned, his brother cannot properly be his keeper. In their last analysis they lie between him and the Lord alone. Whoever meddles with them does him an injury. Whoever tries to relieve him of his responsibility in connection with them, is not his friend, but his enemy. To take away

my purse is a small offence as compared with robbing me of my self-respect. In the one case I am simply deprived of material possessions; in the other my character is undermined. If self-respect is not the best term to use, let us find a better one. But there should be no doubt about the thing intended by it. What we mean by the expression is, such regard for the obligations which we owe to God and man, as will lead us always to do, as far as possible, our share in the world's work, and, especially, to perform those duties which lie nearest to our own doors. The opposite of self-respect is a disposition to be wholly passive, and to let others take care of us, without any sense of obligation on our part. It is an attempted relationship between brethren, with nothing mutual in it, but altogether one-sided and selfish. It is abject and harmful dependence, unworthy of true manhood.

"Charity begins at home," is a familiar proverb. Swedenborg's way of dealing with the subject is the following. He says:—

Man is not born for the sake of himself, but for the sake of others; that is, he is born not to live for himself alone, but for others. Otherwise there would not be any society that would hold together, and with some good in it. It is a common saying that every one is neighbor to himself; but the doctrine of charity teaches how this is to be understood, which is thus: Every one should provide for himself the necessities of life, as food, clothing, a habitation, and other things which are necessarily required in the civil life in which he is; and this not only for himself, but also for his family, and not for the present time only, but also for the future. For unless he acquires for himself the necessities of life, he is not in a state to exercise charity, as he is in want of all things. . . . Every one ought to provide his body with food. This must be first, but to the end that there may be a sound mind in a sound body; and every one ought to provide the mind with its food, namely, such things as are of intelligence and judgment, but to the end that he may thereby be in a state to serve his fellow-citizen, society, his country, the church, and thus the Lord. . . . From this it is plain what is first in time, and what is first in end, and that the first in end is that to which all things look. (*True Christian Religion*, 406.)

It is evident that these primary duties of every human being cannot be properly delegated to another. Few persons at

the present day have high conceptions of neighborly usefulness; but one who is able, and yet unwilling, to earn a living for himself and family is an object of general reprobation. To encourage such neglect is a crime, not only against the individual, but against the community. All measures which have the effect of taking from men the functions which inherently belong to them, are a menace to society. You cannot more surely destroy the spiritual life of a people than by pauperizing it. There is no more dangerous foe to the spirit of independence and self-reliance, than paternalism in government.

It may be that we are not particularly threatened by these evils at the present day; but many thoughtful persons believe that we are. They are at least important enough for serious consideration. This age is distinguished by its activity in natural philanthropy and benevolence. Agencies of every kind vie with each other in relieving physical suffering and other painful conditions. Is there any reason to fear that this ministry to men's bodies may be rendered at the expense of their souls? May it tend to develop states of mind which are disorderly and unwholesome? Let me take a simple example which lately came to my notice. A young servant girl was gently warned by her mistress that it was unwise to spend all her wages as fast as she received them, and to lay up nothing for use in time of sickness. To which the answer was promptly given: "Oh, that will make no difference; if I am sick, I can go to a hospital, and shall not have to pay anything." This assertion could not be disputed, and the lady was silenced. But it may well raise the question whether the mental state which it indicated is likely to build up a community founded on industry and thrift, and the love of mutual service. Undoubtedly the extent to which any class or body of men is ready to live on favors received from others, without giving a proper equivalent, is the correct measure of its feebleness and degradation.

The same danger lurks in what is called "paternalism" in government. That word is defined in the *Century dictionary* as follows: "Excessive governmental regulation of the private

affairs and business methods and interests of the people." Does not any right-minded man resent such interference, and with good reason? He feels that it is like stealing from him his birthright. Government is organized for the sake of promoting the public or common good. It has nothing to do with individuals, except so far as their interests have to be viewed apart from the public interests. If the two cannot be reconciled, the lesser must give way to the greater. But all will agree that the best government is one which combines the largest amount of common benefits with the smallest infraction of personal freedom and responsibility. Perhaps, as was previously suggested, there is no cause for alarm in present conditions. But let us not be too confident. When a general pension law for the aged poor of England is broached in parliament, the question may well be asked whether the vital character of the nation is not imperilled. Such a law would remove from the entire population one of its chief incentives to lifelong industry, and would be, if there is real necessity for it, a shameful confession that workers are habitually underpaid. When we see in our own country large classes of men demanding for themselves special immunities and privileges, we cannot help feeling apprehensive for the future. It is by means like these, that political favors are purchased, and the national integrity is corrupted.

There would be no propriety in our speaking of the foregoing matters, unless they involved a spiritual principle. On that ground alone are they here presented. The principle is the Divine law of use. That law, as was shown by the illustration of the greatest man, requires the completest exercise of individual freedom as the basis of perfect coöperation. An efficient collective body is not the mere merging of many units into a larger *one*, in which they lose their identity, but it is a combination of forces in which each retains its own distinctiveness, and adds its strength to that of all the rest. In proportion as it fills its place with respect to others, it becomes more thoroughly itself. True love of the neighbor includes the generous recognition of what may be called the *peculium* of

every man, that is, his own peculiar nature, or capacity for usefulness. It is often remarked that the present is an age of corporations, as distinguished from individual enterprises. Hence the need more frequently exists, of dealing with men in the mass, instead of dealing with them singly. But it would be a fatal error to assume that the element of individual character is therefore of no account, and not to be reckoned with. On the contrary, it must be all the more carefully safeguarded, lest there be produced a dead level of uniformity, which leaves no room for personal ability or faithfulness. No condition could be more discouraging or demoralizing than this. All our human instincts cry out against it. Men were not made to be like cattle, counted only as belonging to a herd. But each, beside being associated in certain respects with others, has a field all to himself, which must not be encroached upon. And this basal fact can never be swept aside, however strong and numerous may be the larger units of humanity which the future shall bring forth. These cannot supersede, or render needless, the simple primitive relations which always have existed between man and man. No amount of collectivism can do away with individualism, or diminish its power.

"Am I my brother's keeper?" Again we answer, Yes; you are his keeper, if you mean by the question to ask whether you must guard his rights as sacredly as your own, and do him all the good you can, in all the ways you can. But no; you are not his keeper, in the sense of being authorized to substitute your will for his, to stand between him and Providence, and to perform for him the duties which, under the Divine guidance, he ought to perform for himself. You are his keeper, to the extent of protecting his freedom, and helping him to use it wisely. You are not his keeper, to the extent of having a right to take his freedom from him.

To maintain a just balance between that which men do individually, as of themselves, and that which they do collectively, in coöperation with others, is a law of the greatest man, and the part of true wisdom.

JAMES REED.

"BLASTING AT THE ROCK OF AGES."

FROM the rugged rock of Sinai, after a preparation of the people by Divine command, and a careful guarding of the approaches to the mountain by the people, and attended by thunders, and lightnings, and earthquake, and the sound of a trumpet, we are told that God spake by His own voice the "ten words," as the original language tells it; and we read in the account in Deuteronomy, "He added no more." For the first time and the only time in Israelitish history, in Bible history, or in the world's history, God speaks in the hearing of a multitude of people, and utters plain and definite commands. Often we read of God speaking to a prophet or patriarch; once, in the Gospels, we learn of a voice from heaven which some heard as thunder, others as an angel speaking; but now all the people hear, and hear the same message, and realize that God had talked with them from heaven.

And afterwards we read that these spoken words were written by the finger of God upon stone tablets, and placed in the ark of the testimony, which ark was the sole article of furniture in the holiest place of the tabernacle, the place where God was believed to abide, and whence He answered the inquiries of the priests. Because of the presence of the commandments in the ark, it was the centre of power, so long as the people were obedient to the laws contained in it. Jericho's walls fell before it. Other miracles were wrought by it. But as a mere outward fetich it had no power. Its force depended upon Israel's obedience. When, in disobedience to the commandments which gave to it its holiness, it was carried into battle by a corrupt priesthood as a talisman of protection, not only was the battle lost and its guardians killed, but the ark itself was captured by the Philistines. Even then it had power to overthrow their idol and destroy the people.

The fact that these laws, differently from all others, were spoken by the voice of God and written by His finger, and were placed in the holy of holies and gave meaning and power and strength and protection to Israel, is of vital, practical significance now, as in the past.

The commandments were not only the beginning of the Word or revelation given to Israel, but in a sense they embodied it all. Our Lord declared that the whole law and the prophets were included in the two great commandments of love to God and man. The two tables of the Decalogue in their literal sense are these two great commandments in a practical working form. As the ten fingers are to the body, so are the ten commandments to the soul. Nay, they are vital to both body and soul if we may believe Ernest Thompson-Seton, who declares in his "Natural History of the Ten Commandments," that they are laws observed by the animal world. In the fingers we have the whole power of the body, whether it be the power that wields the sledge or crowbar, or paints the picture, or writes or executes the music that moves the hearts of men. So in the Decalogue, according to the depth of observance of it as God's law, we have the whole power of heaven and of God. If men deny its heavenly origin their souls are in danger. If the commandments fail to be regarded as civil and moral laws by the community or the nation, society becomes disintegrated, and nations totter and fall. They have justly been called "the constitution of the moral universe" — in their letter, the basis of citizenship, in their spirit, the foundation of heaven and angelhood.

It is almost disheartening that such truisms as these should need to be uttered at this day. But destructive forces are at work, not merely among the unthinking masses, but among those who are regarded as suitable leaders of people, and teachers of the youth, and even with many who nominally represent the Christian Church.

My attention has been called to an article in the May number of the *Cosmopolitan Magazine*, entitled, "Hewing at the Rock

of Ages," in which the writer professes to tell what is being taught on the subject in our universities. As represented in the article these teachings are far from wholesome. Making all allowances for a possible sensationalism or one-sided statement on the part of the critic, or temporary carelessness of utterance on the part of those he criticises, yet there is danger ahead when tens of thousands of youth are yearly sent forth into the land, holding ideas. (for instance) like these: "There is no real, fixed basis of morality; what is called right in one age is called wrong in another; what is called good and evil simply means differences in human development; God could never have spoken or never have done as Exodus represents Him." If such things are taught, it becomes necessary for those who believe that "God spake all these words, saying," to give reasons for the faith that is in them.

¹ Religion need fear no facts, but only hasty and shallow deductions from them, by those who are seeking to build up theories of their own. Let me call your attention to an example of such hasty deduction, and of the contradictions to which it leads.

Professor Delitzsch of Berlin, not long ago startled the religious world by his discovery in Babylon's ruins proofs that her people, long before Moses' day, were in possession of the laws taught in the ten commandments, and by his conclusion that they could never have been given as told in Exodus, or through Moses, because they were known so long before. We will presently show by a quotation, what the New-Church writings have to say as to the reason why the law was given from Mt. Sinai, but first let us reflect for a moment that Professor Delitzsch proves too much, and that his conclusions are wholly at variance with those of the professors mentioned in the article under consideration. For while these professors, or some of them, declare that there is no fixed standard of right conduct, but that it varies in different ages, and with different peoples, Professor Delitzsch unwittingly proves that the people of Babylon, perhaps two thousand years before

Moses, were in substantial possession of the commandments of Sinai. And it is also true that in the Egyptian Book of the Dead (so-called because it was always placed in the tombs of the dead) — a book doubtless thousands of years older than Moses, the principles of the Decalogue are found as laws by which the dead are judged in the life after death.

But before hearing what the scribe of the New Church tells us of the reason why the Decalogue was given from the holy mountain, although its laws had always been known, listen to the logic which leads up to it:—

Religion is a daily life, which is to do good.

No man can do what is really good, from himself.

If any one shuns evils as sins, he is prepared to do good, not from himself but from the Lord.

But what is the standard of evil and good, and thus of sin, sin implying a Divine Standard? The reply is, The Decalogue. "The Decalogue teaches what evils are sins." And now let us listen to the statement which follows:—

What nation on earth does not know that it is evil to steal, to commit adultery, to commit murder, and to bear false witness? Unless this was known, and unless the prevention of such evils was effected by laws, society must inevitably perish; for no society, commonwealth or kingdom could subsist without them. Who can conceive that the Israelitish nation was so much more ignorant than others as not to know this? It must needs therefore be a matter of surprise to some that those laws, so universally known throughout the earth, should be promulgated from Mt. Sinai, by Jehovah Himself, in so miraculous a manner. But listen! The miraculous promulgation of those laws was designed to show, that they are not only civil and moral laws, but also spiritual laws, and that to act contrary to them is not only to do evil to a fellow citizen and to society, but is also to sin against God: wherefore those laws, in consequence of their promulgation from Mount Sinai by Jehovah, were made laws of religious obligation. (*Doctrine of Life*, 53.)

Again we read in the same work:—

All nations on the face of the earth, who have any religion, are in possession of precepts similar to those contained in the Decalogue . . . They who live according thereto from a religious principle, being instructed

after death by angels, receive truths, and acknowledge the Lord. The reason is, because they shun evils as sins, and hence are principled in good; and good loves truth, and receives it according to the desire of its love. (*Ibid.*, 65.)

We have here the reply to Professor Delitzsch, who says Moses could not have received the law because it was already known, and who unwittingly combats the American professors' statement that there is no fixed moral basis. In the commandments we have the unchanging moral basis, but with the Divine sanction added, to make them the religious basis for all time. In the ten laws the civil, moral, and spiritual elements stand on a common external ground, but with a different internal. They are the ten fingers of the civil law — which we may compare to the fingers of the laborer. They are the ten fingers of the moral law — which we may compare to the fingers of the skilled artisan. They are the ten fingers of the spiritual law — which we may call the fingers of the artist. By them we work the works of God, on every plane of life. And through literal faithfulness to the stern and negative laws of Sinai's lofty and barren rock we journey on to that green mountain of Galilee, where negations and threatenings are turned to beatitudes, the invisible and jealous Jehovah becomes the Savior, and the law of fear becomes the law of love. The ten commandments and the ten beatitudes are one. The literal law of Sinai is the rough casket preserving the jewels of silver and of gold. By shunning as sins against God the evils revealed in the Decalogue, the path will open before us from a barren land into one of fertility and beauty.

But the article referred to does not stop at generalizations. It makes a special point of the teachings in the universities on the most vital subject of marriage. Denying that "God spake all these words, saying," they must needs deny the particulars which are declared to be from heaven. They must needs deny the Divinity and so the vital importance of the sixth commandment according to our division (which is that of the Lutheran Church), or the seventh according to the or-

dinary English division. On this point we learn of teachings like these: marriage may eventually cease, like medieval institutions. "Both pair, marriage and democracy, are produced by the conditions of society, and both are transitory." Again (quoting the words of one professor), "it is not right to set up a technical legal relationship, an economic convenience, or a circumstance of social conventionality as morally superior to the spontaneous preference of a man and woman who know, and whose friends know, that they love each other." Again: "There can be and are holier alliances without the marriage bond than within it;" "every normal man or woman has room for more than one person in his heart;" "like politics and religion we have taken it for granted that the marriage relationship is right and have not questioned it." I need quote no more.

The basal fallacy in all this is the denial that the Decalogue was given by the Lord from heaven, and that it contains a spirit as well as a letter. And the basis of all the unhappy marriages, except so far as it lies in physical unfitness, is the same, namely: they are the result of a failure by one partner or the other to acknowledge marriage as a Divine, heavenly, holy, and eternal institution.

From all this a few general conclusions may well be drawn.

It is certain that the secular education of to-day can never take the place of the home and the church. The basis of a true marriage as well as of true life in general, must be laid in religious teachings, and it is laid in the strongest and best manner under parental influences in a religious home where God's commandments, spoken from heaven, are made the supreme law of life. At the same time it is undoubtedly true that the teachings of the church of the past will not answer the needs of the future. A deeper understanding of God's law is needed. The truth about marriage, as well as other Divine laws, needs to be more rational and less authoritative. It needs to be understood spiritually, and in view of eternal and not merely of earthly life.

But ever must the foundations remain the same in all essential things. "If the foundations are destroyed what can the righteous do?" Evermore must the literal laws, "thou shalt not kill," "thou shalt not commit adultery," "thou shalt not steal," "thou shalt not bear false witness against thy neighbor," stand as literal as well as spiritual requirements, not only demanded by the law of the land, but by the law of God. Outside of them there can be no safety to society, no safety to the individual human soul. While these commandments have their spiritual and inner meanings, their literal meaning must not be spiritualized away. God's laws must not be confounded with conventional customs. The "higher law," which some imagine is coming to take the place of the lower, will never take its place until the lower is made the solid foundation on which the house of character is built. The time may arrive when we shall not need to remember not to steal or kill, but it will only be in the sense that our cellar walls do not need to be remembered or seen after the house is built, although the stability of the house forever depends on them. "I came not to destroy the law," said the Lord, "but to fulfil it." Love, true heavenly love, is the fulfilment of the law, but the only way to love is through obedience to the law. True marriage love can never be reached by the unregenerate or self-willed. To tolerate the thought that one's marriage is wrong, and that another connection, whether actual or of the spirit, is right, is like playing with fire.

It is of no use to hew at the Rock of Ages. It cannot be destroyed. "Whosoever shall fall on this stone shall be broken, but on whom it shall fall, it will grind him to powder."

And so the "Doctrine of Life for the New Jerusalem," which we believe to be from above, and for the new and rational age of the church, while it opens up marvellously the spiritual side of God's law, yet assures us that the Decalogue, spoken by God's voice, written by God's finger, is forever to be literally observed and done. Other Divine precepts may be modified from age to age, but these, never. These stand alone. The way to escape their severity is by fulfilling them

in act, and in spirit; by overcoming, by patient waiting, by the deepest self-abnegation, by uncompromising faithfulness. Among the sentences to be written in letters of gold on the tablets of memory, and bound on forehead and hands, and on doorpost and gate, this should head the list:—

God spake all these words, saying. . . .

And He added no more.

JOHN GODDARD.

SWEDENBORG IN ENGLISH LITERATURE:
COLERIDGE.

I

THE period beginning near the end of the eighteenth century, is one of the most interesting to the student of English literature, for like a mirror, literature reflects the spirit of the times, and this was a period of unusual intellectual and spiritual awakening. Taine aptly describes it, when he says: "The thinking public and the human mind had changed, and beneath these two collisions a new literature sprang up."

The great change and the general return to nature for inspiration is commonly explained as a natural reaction from the preceding materialism and artificial mode of thought, an explanation not wholly satisfactory to the New-Churchman, to whom it seems more that the spirit of the New Age — already opened — was penetrating the minds and hearts of men, and seeking to find expression in their works. With this thought in mind it is a matter of interest to know what the literary world thought of Swedenborg, or if he had any direct influence upon it, and as we hear the name of Samuel Taylor Coleridge associated with his more often than any other English author, one naturally turns to his works for light on the subject. Coleridge's interests and knowledge were remarkably wide, and the first feeling may be one of disappointment to find that, compared to other writers both ancient and modern that he draws upon to illustrate and corroborate his own opinions, Swedenborg's name is mentioned but seldom, and then not always with as much reverence or appreciation as we would hope for from a man of Coleridge's depth in philosophy. But it is essential to remember that consistency was no "hobgoblin" to Coleridge. What he thought at the time he said even if

he had to contradict it the next day, so to rightly judge any one of his sentiments it is necessary to know the time of its expression. Beginning in his extreme youth with a revolt against accepted forms in thought and creed, he worked his way up through materialism and unitarianism to a final belief in a spiritual philosophy and the tri-unity of God. As he always took the public into his confidence, few men have left so complete a history of their mental and spiritual growth, and it is interesting to note that his interest in Swedenborg is more evident during his "philosophical and theological period" which began after he went to live with the Gilmans at Highgate in 1816 and continued until his death. There are few references to Swedenborg dating before that time, but one from "The Friend," written in 1809, shows his tolerance and charitable desire to find good in every thing. After saying he is persuaded that no doctrine under different religions ever became widely known that was not founded in the nature of things or upon some necessity of humanity, he adds:—

I am far from asserting that such a doctrine (the Antinomian, for instance, or that of a latent mystical sense in the words of Scripture and the works of nature according to Origen and Emanuel Swedenborg), shall be always the best possible, or not a distorted and dangerous one, as well as partial representation of the truth on which it is founded, for the same body casts different shadows in different positions and different degrees of light. But I dare and do affirm that it always does shadow out some important truth and from it derives its main influence over the faith of its adherents, obscure as their perception of this truth may be. (*The Friend*; section second, essay II.)

About the same time he declares in one of his lectures, that:—

It is to the especial honour of Christianity that in its worst and most corrupted forms it cannot wholly separate itself from morality; whereas the other religions in their best forms (I do not include Mohammedanism, which is only an anomalous corruption of Christianity, like Swedenborgianism) have no connection with it. (*Lecture on the progress of the Drama.*)

It is rather astonishing to have Swedenborgianism coupled with Mohammedanism as a "corruption of Christianity," but

it seems to prove that at that time Coleridge's knowledge of Swedenborg and his writings, was slight. Belonging to the same period is a note, "The souls of infants, a vision (*vide* Swedenborg) found in one of his note-books and afterward published in *Anima Poetæ*.

In 1817 Coleridge met Mr. Charles Augustus Tulk, with whom he became very friendly. Mr. Tulk is described by one authority as "a man with an uncommon taste for philosophical speculation," and by Ernest Hartley Coleridge as "an eminent Swedenborgian mainly instrumental in establishing the New Church in Great Britain," and through his influence Coleridge's writings were introduced to "the Swedenborgian community and his letters read at their gatherings."

He was also a friend of Flaxman, the sculptor who is said to have had "an admixture of Swedenborgianism" in his religion.

Two letters to Mr. Tulk are published in Houghton and Mifflin's edition of Coleridge's Letters; the first one written in 1818 is an apology for some mistake Coleridge had made in sending "a Swedenborgian Advertisement" to Mr. Tulk, who was apparently chairman of the committee or society that had issued it. Coleridge praises the style of the address, its "freedom from the sectarian spirit," and expresses his obligations to the one who brought it to his notice. With the same letter he says he will return Blake's poems and a record he has made of the order in which they had pleased him. This would indicate that the poems were new to him, which is not so surprising as it seems at first, when we consider that, though "The Songs of Innocence" were published thirty years previous to the date of this letter they were sold only in manuscript, and were known to but few. Blake as "Poet of the New Age" would be likely to attract Mr. Tulk's attention, and the editor of Coleridge's letters says he probably sent the original edition "engraved in writing hand" to Coleridge for criticism. A link in the chain connecting the names of those interested in Swedenborg is that Flaxman was one of the first to appreciate Blake's poems and was one of two, to defray the expense of their publication.

From the record made, a careful observer might be able to learn something of Coleridge's spiritual state. Each poem was marked by a characteristic sign, showing which had given him "Great pleasure;" which "Greater still;" which "And greater still," and which had pleased him in the "Lowest" and "Highest" degree. Of one only "The Little Vagabond," does he fail to give a decided opinion, that he found perplexing and says:—

Though I cannot approve altogether of the last poem, and have been inclined to think that the error which is most likely to beset the scholars of Swedenborg is that of utterly demerging the tremendous incompatibilities with an evil will that arise out of the essential Holiness of the abysmal A-seity in the love of the Eternal Person, and thus giving temptation to weak minds to sink this love itself into good nature, yet still I disapprove the mood of mind in this wild poem so much less than I do the servile blind-worm, wrap-rascal, scurf-coat of fear of the modern Saint (whose whole being is a lie, to themselves as well as to their brethren), that I should laugh with good conscience in watching a Saint of the new stamp, one of the first stars of our eleemosynary advertisements, groaning in wind-pipe, and with the whites of his eyes upraised at the audacity of this poem! Anything rather than this degradation I of Humanity, and therein of the Incarnate Divinity! (Letters of Coleridge; edited by Ernest Hartley Coleridge, Vol. II, p. 688.)

Among other manuscript retained at the present day by Coleridge's heirs, are "transcripts of twenty-five letters from Coleridge to Tulk," in many of which he details his theory of ontological speculations. The originals were sold and scattered in 1882, and probably it is one of this collection that was reprinted in the *New-Church Messenger* for April 21, 1897, from the *New-Church Magazine* for March, 1897.

The first unqualified commendation of Swedenborg found, is in a note added January 6, 1821 to Appendix B of "The Statesman's Manual," stating that he had that morning read with "high delight an admirable representation of what men in general think, and what ought to be thought, concerning the conscience, in the translation of Swedenborg's 'Universal Theology of the New Church.' "

A month later he wrote to Mr. Tulk: "They say, 'Coleridge, you are a Swedenborgian.' 'Would to God,' I replied, 'that they were anything.' " (Letters of Coleridge, Vol. II, p. 712.) An evidence that Coleridge's interest in Swedenborg was generally known.

The *Biographia Literaria* was published in 1817, and while I have found in it no direct reference to Swedenborg, there are traces of his influence. Notably in an account of a case of involuntary action of the mind that had attracted Coleridge's attention when he was in Germany. An ignorant girl during a delirium of fever, talked incessantly "in a pompous tone, and with distinct enunciation" in Greek, Latin and Hebrew to the great wonder of those who heard her. The mystery was not solved until it was discovered that when she was a child she had lived for several years with a learned Protestant pastor, whose habit it was to pace up and down a hall connected with the kitchen, repeating in loud tones from his favorite books, passages that were identical with those repeated by the girl. Coleridge's comment upon this is:—

This authenticated case furnishes both proof and instance that reliques of sensation may exist for an indefinite time in a latent state, in the very same order in which they were originally impressed; and as we cannot rationally suppose the feverish state of the brain to act in any other way than as a stimulus, the fact . . . contributes to make it even more probable, that all thoughts are in themselves imperishable; and that if the intelligent faculty should be rendered more comprehensive it would require only a different and apportioned organization—the body celestial instead of the body terrestrial—to bring before any human soul the collective experience of its whole past existence. And this, this, perchance is the dread book of judgment, in the mysterious hierglyphics of which every idle word is recorded! Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single act a single thought should be loosened or lost from that living chain of causes, with all the links of which, conscious or unconscious, the free-will, our only absolute Self, is co-extensive and co-present. (*Biographia Literaria*, Chap. V.)

It can of course be only a matter of conjecture whether

Coleridge evolved that thought from his own inner consciousness or assimilated it from Swedenborg's "Heaven and Hell" (462-3); but the latter is probable, as some portions of that work seem to have made a deep impression upon him. In his notes on an edition of Jeremy Taylor, published in 1822, his observation on Taylor's quotation from St. Ambrose that "death is a haven of rest," is:—

Consider the strange, often times awful, dreams accompanying the presence of irritating matter in the lower abdomen, and the seeming appropriation of particular sorts of dreams, images, and incidents to affections of particular organs and viscera. Do the material causes act positively, so that with the removal of the body by death the total cause is removed, and of course the effects? Or only negatively and indirectly, by lessening and suspending that continuous texture of organic sensation, which by drawing outward the attention of the soul sheathes her from her own state and its corresponding activities? A fearful question which I too often agitate and which agitates me, even in my dreams when most commonly I am in one of Swedenborg's hells, doubtful whether I am once more to be awaked, and thinking our dreams to be the true state of the soul disembodied when not united with Christ. (*Literary Remains*. Harper & Brothers, 1853, p. 231.)

He goes on to explain that he always finds, on waking, that certain dreams are associated with pains in specific parts of the body. This is a thought that lingers with him, for two years later he wrote to Mr. Gilman that he could not "make out certain dream-devils or damned souls that played pranks" with him when he was suffering from indigestion or torpidity of the liver. He continued:—

I cannot comprehend how any thought the offspring or product of my own reflections, conscience, or fancy, could be translated into such images and agents and actions, and am half tempted (N. B. between sleeping and waking) to regard with some favor Swedenborg's assertion that certain foul spirits of the lowest orders are attracted by the precious viands, whose conversation the soul half appropriates to itself, and which they contrive to whisper into the sensorium. The Honorable Emanuel has repeatedly caught them in the act and driven them away. I do not pass the Gospel; but upon my honor it is no bad apocrypha. (*Letters of Coleridge*, p. 729, 730.)

Without disparaging the importance of Coleridge's letters, it may be said that the profuse marginal notes on the different books that came in his way, may be even more valuable, for a man of his sensitive nature would be more or less influenced by the personality and opinions of the one to whom he was writing, while in his notes he was unprejudiced in every way, they were not intended for any eyes but his own, and were written without reserve. After his death many of them were published in the "Literary Remains" and beside those already quoted there are references to Swedenborg in the notes on Luther's "Table-Talk" and of course in those on Noble's "Appeal." In the former, written in 1826, he took exception to Luther's conviction that "the Prophets did set, speak and preach of the second coming of Christ in manner as we now do." It was his belief that,—

The whole passage in which our Lord describes his coming is so evidently and so intentionally expressed in the diction and images of the Prophets that nothing but the carnal literality common to the Jews at that time and most strongly marked in the disciples who were among the least educated of their countrymen, could have prevented the symbolic impersonal character of the words from being seen. The whole Gospel and the Epistles of John are a virtual confutation of the reigning error—and no less is the Apocalypse, whether written by or under the authority of the Evangelist.

He pointed out the fact that St. Paul after reflecting on the effect of his "incautious language" to the Thessalonians regarding the second coming of Christ, substitutes for it in Corinthians the doctrine of immortality in a celestial state, and a spiritual body, and for himself said, "On the nature of our Lord's future epiphany or phenomenal person, I am not ashamed to acknowledge that my views approach very nearly to those of Emanuel Swedenborg."

The notes on Noble's "Appeal" were written in 1827 and are much quoted as giving more of Coleridge's views of Swedenborg than any other of his published writings. They are a curious mixture of criticism and approval; beginning with a philosophic observation upon the ease with which we mistake

the weakness of an adversary's cause for the strength of our own, which he thought peculiarly applicable to Mr. Noble's "Appeal," but he was puzzled by Noble's statement that, "The intellectual spirit is moving upon the chaos of minds, which ignorance and necessity have thrown into collision and confusion, and the result will be a new creation. 'Nature . . . will be melted down and re-coined; and all will be bright and beautiful.'" "Alas" said Coleridge; "if that be possible now, or at any time henceforward, whence comes the dross? If matter be bullion that can be melted and thus purified by the conjoint action of heat and elective attraction, I pray Mr. Noble to tell me to what name or genius he refers the dross? Will he tell me, to the Devil? Whence came the Devil? and how was the pure bullion so thoughtlessly made as to have an elective affinity for the Devil?"—a line of argument that leads one to think that Coleridge may have been lost in the maze of his own mind instead of being bewildered by Noble.

He laughed at the questioning of Swedenborg's sanity by Mr. Beaumont, and said he should "as soon think of charging Swedenborg with insanity as of calling a friend mad who labored under an acyanoblepsia." But over Noble's reasoning that a man thinking and acting under the influence of a miracle, is as incapable of perceiving from rational ground as a beast is, he grew doubtful, and noted that:—

There is so much of truth in all this reasoning on miracles that I feel pain in the thought that the result is false — because it was not the whole truth. But this is the grounding and at the same time prevailing error of the Swedenborgians — that they overlook the distinction between congruity with reason, truth of consistency, or internal possibility of this or that being objectively real, and objective reality as fact. Miracles, *quoad* miracles, can never supply the place of subjective evidence, that is of insight. The certainty of the truth of a mathematical arch can never prove the fact of its existence. I anticipate the answers: but know that they likewise proceed from the want of distinguishing between ideas such as God, eternity, the responsible will, the good and the like, the actuality of which is absolutely subjective, and includes both the relatively subjective and relatively objective as higher or transcendent realities which

alone are the proper objects of faith, the great postulates of reason in order to its own admission of its own being, — the not distinguishing, I say, between these and those positions which must be either matters of fact or fiction.

At Noble's assertion that there is nothing "which is not in the highest degree agreeable both to reason and Scriptures" in the writings of Swedenborg on the subject of Heaven and Hell, Coleridge thought that,—

What tends to render thinking readers a little skeptical, is the want of a distinct boundary between the deduction from reason and the articles, the truth of which is to rest on the Baron's personal testimony. . . . Nor is the Baron himself (as it appears to me) quite consistent on this point.

He seemed more sure of himself and struck a clearer note when in summing up the whole volume he wrote:—

I have often thought of writing a work to be entitled . . . Vindications of Great Men unjustly branded; and at such times the names prominent to my mind's eye, have been Giordino Bruno, Jacob Böhme, Benedict Spinoza, and Emanuel Swedenborg. Grant that the origin of the Swedenborgian theology is a problem, yet on whichever of the three possible hypotheses (possible I mean for gentlemen, scholars, and Christians), it may be solved — namely: (1) Swedenborg's own assertion and constant belief in the hypothesis of a supernatural illumination; or (2) that the great and excellent man was led into the belief by becoming the subject of a very rare luminative faculty (by which the products of the understanding, that is to say, words, conceptions and the like are rendered instantaneously into forms of sense); or (3) the modest suggestion that the first and second may not be so incompatible as they appear — still it ought never be forgotten that the merit and value of Swedenborg's system do only in a very secondary degree depend on any one of the three. For even though the first were adopted the conviction and conversion of such a believer must, according to a fundamental principle of the New Church, have been wrought by an insight into the intrinsic truth and doctrines severally and collectively, and their entire consonance with light of the written and of the eternal word, that is with the Scriptures and with the sciential and practical reason. Or say that the second hypothesis was preferred, and that by some hitherto unexplained affections of Swedenborg's brain and nervous system, he, from the year 1743 thought and reasoned through the medium and instrumentality of a series of appropriate and symbolic visual and audital

images, spontaneously rising before him, and these so clear and so distinct, as at length to overpower perhaps his first suspicions of their subjective nature, and to become objective for him — that is in his own belief of their kind and origin — still the thoughts, the reasonings, the grounds, the deductions, the facts illustrative, or in proof, and the conclusions, remain the same; and the reader might derive the same benefits from them as from the sublime and impressive truths conveyed in the Vision of Mirza or the Tablet of Cebes. So much even from a very partial acquaintance with the works of Swedenborg I can venture to assert; that as a moralist Swedenborg is above all praise; and that as a naturalist, psychologist, and theologian, he has strong and various claims on the gratitude and admiration of the professional and philosophical student.

Other notes of interest to New-Churchmen are those made by Coleridge on the pages of Swedenborg's *De Cælo et Inferno* but which have never been published, and the note on *De Cultu et Amore Dei*, which the editor of Coleridge's Letters says, was published in "Notes, Theological and Political," (London, 1853, p. 110). In the list of books in the Library of the British Museum containing manuscript notes by Coleridge is one catalogued as — "Bible — New Testament — Revelations — Appendix, *De Equo Albo*, etc. (by E. Swedenborg), *Londini*, 1758."

The editor of "Table-Talk" records part of a conversation with Coleridge, when the latter told him that for some time he had been amusing himself with a secret attempt to undermine the faith of three or four persons, including at that time a Jew, a Swedenborgian, a Roman Catholic, and a New Jerusalemite:—

He said he had made most way with the disciple of Swedenborg who might be considered a convert, that he had perplexed the Jew and had put the Roman Catholic into bad humor, but that upon the New Jerusalemite he had made no more impression than if he had been arguing with the man in the moon.

As yet I have been unable to find a satisfactory reason for discriminating between a disciple of Swedenborg and one of the New Jerusalem, and no light is given when, after a sentence by Coleridge, to the effect that the "Walkerite Creed is a miscellany of Calvinism and Quakerism," the editor explains that

by Walkelite, "Coleridge means the New Jerusalemite or people of the New Church."

Another reference found in "Table-Talk" is dated Sept. 1, 1832, when Coleridge remarked that, "A great mind must be androgynous. Great minds—Swedenborg's for instance—are never wrong but in consequence of being in the right but imperfectly."

A compilation of the names of different men with whom Swedenborg is compared or likened to, would be interesting and possibly surprising, for there is a prevailing tendency to liken him to some other, and Coleridge added one more to the list when he entered the following in his note-book:—

For the words goodness and wisdom are clearly only reflexes of the effect just as when we call the unknown cause of cold and heat by the name of its effects, and know nothing further, for if we mean that a Being like man (as according to Swedenborg and Zinzendorf) then come the insoluble difficulties of the incongruity of qualities whose very essence implies finiteness, with a Being *ex-hypothesi* infinite. (*Anima Poetæ*, p. 242.)

But in one respect Coleridge differed from some others in his treatment of Swedenborg's writings. Even in his most critical moods he refrained from suggesting ways in which Swedenborg might have improved his work, a consideration not shared by his daughter Sara who wrote to a friend in 1839 that, "Inquirers into the future state are all either Irvingites or Swedenborgians," and that, "It was a fine thought in Swedenborg to represent the unblest spirits in the other world as mad. His visions are founded on many deep truths of religion. Had he given them as an allegorical fiction like the 'Pilgrim's Progress' it would have been well." Extracts from a letter written ten years later show, that she continued to think it a "fine thought to represent the spirits of hell as madmen," but had changed her views enough to think Swedenborg "should have written a *Divinia Commedia* like Dante, instead of putting forth a system purporting to be literal truth and reality." Incidentally this illustrates the persistency with which the majority of people regard Swedenborg as a seer only, ignoring the fact that he

propounded the only system of philosophy that can be verified every day of one's existence, and that will not be found wanting in the crucial moments of suffering or sorrow that form a part of each individual life.

In attempting to determine Coleridge's opinion of Swedenborg one is reminded of his writing to a friend, that it was a maxim with him always to suppose himself ignorant of a writer's understanding until he understood his ignorance, and from his own testimony it would seem that he never went far beyond the point of trying to understand Swedenborg's ignorance; though with so much unpublished and unobtainable matter it is hardly fair to judge from the quotations given, and it is certain, that, even if he did not fully grasp the meaning of Swedenborg's message, he was never intentionally hostile toward him. So subtle is the influence of one mind over another it is impossible to know exactly how much Coleridge was influenced by Swedenborg, but that the influence was greater than he himself knew is probable. His biographers and critics give Kant the distinction of being the great moulding force of his life, basing that belief on Coleridge's assertion in the *Biographia Literaria*, that "Kant's writings more than any other work invigorated and disciplined" his understanding, but Shairp says he not only went "beyond Kant's cautious handling of Practical Reason, but he has given to the German's philosophical language a religious and even a Biblical coloring of his own." That Swedenborg may have helped him to go "beyond Kant" has not been suggested, yet his two books — "Aids to Reflection" and "Confessions of an Inquiring Spirit" — that have done so much toward swaying the philosophical and theological thought of this century were written after he was associated with New-Church people, and seemed especially attracted by Swedenborg's writings.

However Coleridge appeals to us most strongly as one of those who helped prepare the way for the acceptance of the heavenly doctrine. Contemporaneous with him were men of different nations, and in different branches of learning,

whose names stand out prominently as leaders of a spiritual movement each in his special line of thought. To enumerate them here would be unnecessary, but it is noteworthy that what Hahnemann did for medicine, Froebel for education, and Wordsworth for poetry, Coleridge has done for philosophy. His admirers and detractors alike, agree with Shairp that "he was one of the great spiritualizers of the thought of his countrymen," and the key-note of his later works is—that religion is the corner-stone of morality and that the scheme of Christianity is in accordance with reason if not with the understanding:—

That religion passes out of ken of reason, only when the eye of reason has reached its own horizon, and that faith is then but its continuation, even as the day softens into the sweet twilight, and twilight hushed and breathless steals into the darkness, . . . the upraised eye views only the starry heaven which manifests itself above; and the outward beholding is fixed on the sparks twinkling in the awful depths though suns in other worlds, only to perceive the soul steady and collected in its pure act of inward adoration of the great I Am, and to the filial Word that reaffirmeth it from eternity to eternity whose choral echo is the universe.

Professor Shedd in his essay on "Coleridge's Philosophical and Theological Opinions" says, "There is reason to believe that many minds were strengthened and aroused by him, and that the philosophy and theology of England is at this very moment very different from what it would have been had the thinking of Coleridge not been working like leaven in it." Shairp goes further than that and in alluding to the letters that form the "Confessions of an Inquiring Spirit" says, "in those remarkable letters Coleridge approaches the great question of the inspiration of Scripture. Arnold recognizes their appearance as making an era in theology the most important that had occurred since the Reformation. . . . When these letters first appeared they struck the loudest if not the earliest note, which till then had been heard in England of that way of thought which has since become known as the Critical School. . . . The one effort of all his works was to build up truth from the spiritual side." Bayne says, "It is in the spiri-

tual impulse which he communicated to British thought, in the new earnestness and enthusiasm with which he inspired the noblest spirits of our age, in the new life which he kindled in thousands of hearts, that the extent and magnitude of his influence are to be seen;" while Walter Pater tells us that, "Fragmentary and obscure, but often eloquent, and always at once earnest and ingenious, those writings supplementing his remarkable gift of conversation were directly and indirectly influential, even on some the furthest removed from Coleridge's own masters, — on John Stuart Mill for instance, and some of the earlier writers of the high-church school."

Examples of men's opinions of Coleridge, all showing the same trend of thought might be multiplied indefinitely.

It is not only the influence of his writings that has been far-reaching, his personal influence was felt by many young men, some of whom have since become eminent in their efforts to soften old creeds and teach more rational thought. Frederick D. Maurice, John Sterling, Edward Irving, J. H. Green, Arthur H. Hallam and Julius Hare were among those who made frequent pilgrimages to Highgate to listen to, and be taught by what Carlyle facetiously called "Coleridge's Moonshine," — a term that proved to be wonderfully appropriate to Coleridge's teaching which was the light that guided men in the darkness of materialism, and could he have looked into the future it would have been a great joy for him to see how he was permitted to do what he expressed in "The Friend," as his great desire — "to convey not instruction merely, but fundamental instruction: not so much to show the reader this or that fact, as to kindle his own torch for him and leave it to himself to choose the particular objects which he might wish to examine by its light."

EMILY ROBBINS SUGDEN.

THE TRUE MISSION OF EXTERNAL WORSHIP.

THE term "worship" is simply a shortening of "worthship" or "worthy-ship." And this origin of the word at once suggests to us its meaning and its important significance. Inside of all genuine and intelligent thought of worship lies a conception of the worth, the worthiness, of Him who receives the worship. This is very definitely and impressively set before us in the book of the Revelation where the four and twenty elders — representing not only what goes on in heaven but what goes on in every heaven-tending mind — are described as falling down before Him that sat upon the throne and "saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." The Lord is "worthy" and so He is to be worshipped, for the soul of all worship of the Lord is the recognition of His worthiness.

And the ground of this worthiness is forcefully stated in the words that follow the ascription of "glory and honor and power" to the Lord;—"for Thou hast created all things and for thy pleasure they are and were created." As the Creator, the Lord is the one source of all life. And as Love is the essential substance of that life, it is the Lord's "pleasure" to create. For genuine love finds its "pleasure," its delight, in being serviceable to others, and it is only through creation that the Lord may have others to whom He can render service.

But the work of creation does not end with bringing people into existence. It goes immeasurably farther than this, for it looks to the forming and shaping of those who are given existence, into the Divine image and likeness. The infinite love of the Lord impels Him to give Himself to men; in other words that love impels Him to impart to men every excellence of His own life, everything that makes His individual life perfect

and beautiful, everything that renders it a life replete with blessedness and joy. The Lord is a creator who withholds from His creatures absolutely nothing that has place in Himself. This we are taught with wonderful clearness in Psalm lxxxiv. where we read that "the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." The sun withholds nothing of itself when it shines upon the earth; through its heat and its light it pours forth everything of its being; every sunbeam contains all the essentials of the sun. But were the sun to shine steadily upon the earth while the earth lay passive beneath its rays, it would cease to carry life thereto and instead would carry death. The very ardency of its outgoing heat would scorch and wither everything with which it came in contact. But to prevent this the sun draws from the responsive earth abundant moisture which, rising in mist, forms the clouds that shield and protect the earth from what would otherwise be the too ardent heat.

And so the Lord, who is the sun of our inner life, while He withholds nothing of His fulness from us, yet does He temper His outflowing love to our varying states of receptivity. He is "a sun and a shield." We must be permitted to live our own lives. Inwardly, we cannot be coerced. The Lord's love which burns to save, never fails to take into account human weakness and human infirmity, and so it accommodates itself to human states. It does not scorch and wither our feeble aspirations after truer and better living by pressing upon us ideals of impossible attainment. Earth-begotten clouds environ us and the Lord comes into these clouds. Hence we are taught that He "maketh the clouds his chariot" (Ps. civ. 3), that His "truth reacheth unto the clouds" (Ps. cviii. 4), that He "rideth upon a swift cloud." (ISA. xix. 1.)

And it is thus that we are brought to see that the letter of the Divine Word, in which the Lord not only adapts His truth to the different ages of the world's progressive life but to the advancing stages of individual experience likewise, is meant

by the clouds of heaven through which the Lord's fuller coming to men was to be effected. The literal sense of the Word, which is drawn so largely from the earthly lives and experiences of men, and which reflects so faithfully their weaknesses and infirmities—this it is that makes the clouds in which the Son of man was to be seen coming "with power and great glory." Therefore we read in the book of the Revelation, "Behold, he cometh with clouds, and every eye shall see Him" (i. 7). Shielded by the clouds of the letter "every eye" can see something of the Divine truth which descending from the Lord through the heavens points heavenward and leads the way thither.

And to those who receive the Lord as He makes His coming in the clouds of heaven with power and great glory, these clouds, that before obscured the heavenly truth, become bright clouds which reflect and reveal it. When the Lord came to give the commandments from Sinai amid thunders and lightnings, we are told that there was a thick cloud upon the mount and we hear him saying to Moses, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever" (EXOD. xix. 9). But when during His manifestation of Himself in the flesh, the Lord took the three disciples, Peter, James, and John, and brought them up into a high mountain apart and was transfigured before them, then we are told that "a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased; hear ye him." (MATT. xvii. 5.)

And so the Lord ever seeks to transform the thick clouds into bright clouds—the clouds which hide into the clouds which reveal. He does this in His Providence and He does it in His Word. He does it in His Providence by unfolding to us the deep philosophy of human life, by enabling us to view all the hard and painful problems which enter into both our individual and our collective living, in the light that flows from heaven, the light that lifts us above appearances into the realm of realities. It was after the Lord appeared to His disciples

with face shining as the sun and garments white as the light, that a bright cloud was seen overshadowing them. And it is after we come to realize in thought and experience the depth and intensity of the Lord's love of His creatures, and the spotless wisdom of all His ways of dealing with them, that the thick clouds of inscrutable mystery which have seemed to hang over His rule of men become transparent clouds, and the beneficence and wonderful beauty of His goings in the earth stand out to our view. Then it is that we become able to take home to ourselves the words, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that proclaimeth peace, that bringeth good tidings of good, that proclaimeth salvation; that saith unto Zion, Thy God reigneth." (ISA. lii. 7.)

For the Lord makes the place of His "feet glorious to us" (ISA. lx. 13), when we are able to see His goings among men in the light of the ends, the wonderful purposes, which He keeps always before Him. Then a Providence of good is discerned encircling our lives at every point; a Providence that cannot err because it includes in its view all the circumstances and conditions of every soul, and with a wisdom that admits of no mistakes adapts itself to those circumstances and those conditions.

This Providence, it is true, involves permissions of things which the Lord would not provide, for it cannot take the lives and destinies of men out of their own hands and still be a Providence of good to them. But it is indeed a Providence of good to those who will welcome it and coöperate with it. To all who are in the effort to look upward with quiet confidence, and who are in the endeavor to do what is useful and right in their daily lives — to them comes home with living power the promise involved in the Divine words, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

But not only does the Lord seek to transform for us the thick clouds into bright clouds in the Providence which encircles our lives, but He seeks to do the same in His Word, likewise. In-

deed the Lord's Word and His Providence are in perfect harmony, each with the other.

This is because there exists a vital relation between them. In His Word the Lord speaks, in His Providence He acts. And there can be no contrariety between what the Lord says and what He does. With Him to say is to do. Thus we read in the book of Numbers (xxiii. 19), "God is not a man that He should lie: neither the son of man that He should repent: hath He said and shall He not do? or hath He spoken and shall He not make it good?"

Hence we may discern a complete parallelism between the Word of the Lord and the Providence of the Lord. The Lord is present in each, and present with the same purpose in view. This is the purpose of reaching men and imparting to them all of His own life and blessedness that they can be induced to receive.

And so the Word of the Lord has its clouds, its parables and dark sayings, its seemingly inscrutable meanings. And it is in these clouds that the Lord promised to come with power and great glory. Indeed these clouds are described in Isaiah as a shield or defence of the glory which lies behind them. After speaking of them as the creation of the Lord, it is said, "for over all the glory shall be spread a covering" (iv. 5). Drawn from the earth, made up of earthly appearances, and reflecting the infirm states of those to whom He would speak — the Lord could find in these clouds of the letter of the Word a means by which He might come to men, shielding them from His too near and dazzling presence, and yet revealing to them His truth and goodness as they were prepared to see it and rejoice in it.

Thus the Lord's presence in His Word is wonderfully tempered and accommodated to the varying states of men by the clouds of the literal sense. It is in these clouds that the Lord has come to them, with power and great glory. And it is through this coming that the beautiful prophecy found in Isaiah is now fulfilled:—

In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

And He will destroy [or, literally, He will swallow up] in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory. (xxv. 6, 7, 8.)

Through the human instrumentality of Swedenborg, who was prepared and fitted for the work, the Lord has disclosed to us how the Word is written, how it everywhere addresses men as spiritual beings and brings to them lessons of eternal moment, how it is not only infilled with the light of heaven but is imbued with heaven's warmth likewise. All this is set clearly and rationally before us in the writings of Swedenborg. We are there plainly taught the principles which enter into the construction of the Word giving to it both its Divinity and its humanity.

But still, none of these things are forced upon our consciousness. To realize them in any degree of fulness we must voluntarily place ourselves under the influence of the Word. We must come to it as if coming into the Divine presence. It must be reverently read and reverently heard. Into both the hearing and reading of it should enter the spirit of passages like these: "Forever, O Lord, thy Word is settled in heaven." "I will hear what God the Lord will speak: for He will speak peace unto his people and to his saints." "The words that I speak unto you, they are spirit and they are life."

And when the Word is so regarded and so used it becomes an effective instrumentality for bringing men not only into touch with the Lord's truth, but into contact with the spirit — the affection — of that truth. We are not moved merely by what we see in the Word, what addresses the intellectual plane of the mind, but by the power that goes forth from out of its depths and reaches the hearts of those who are open to its influence.

All this enables us to realize the inestimable value of the letter of the Word in worship. In it the Lord is present in

a peculiar and important sense. In it He comes with clouds, that every eye may see Him and every heart may respond to His presence.

And we cannot doubt that the effectiveness of this use of the letter of the word in worship is enhanced by a general outward participation on the part of the worshippers. We are plainly taught in the New Church that there is power in ultimates — that is, in outward expression. Hence the fuller and more general the response of the worshippers, if the heart be in the effort to go with the lips, the stronger becomes the sphere of the worship. Very beautifully and effectively is this truth illustrated in the book of the Revelation where we read of an angelic throng saying with “a loud voice” — that is, with united earnestness: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

And, following this, another throng was heard saying, as in response to what had gone before: “Blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.”

And then, the four beasts, or cherubim, — symbolizing the literal sense of the Word in its varying aspects, — pronouncing the final response, were heard to say, “Amen.”

Here we have portrayed worship in its fulness, worship which tends to impress the entire man with the vital truth that there is but one Being worthy to be looked up to, even He who can say, “I am the way, the truth, and the Life.”

And, impressed with this fact, we shall go forth with humble openness to engage in that other, but yet similar worship which consists in a life of daily service to others. This is, indeed, the essential worship — the real worship — but it must never be forgotten that the uplooking spirit makes it real, and it is the true mission of external worship to cultivate this spirit.

WILLIAM H. MAYHEW.

THE MIRACLE OF GROWTH.

WITHIN a short time a wonderful change has come over the face of the earth about us. The fields and lawns that were brown, and seemed dead, have been carpeted with a soft, rich green; the gardens that lay cold and empty are filled with springing plants; some of them already in bloom, give promise of the fragrant beauty and the harvests of food that are to follow. The trees, whose slender branches stood naked through the winter, are being clothed with leaves bursting from myriad buds with tender tints of yellow, green, and red which rival and presage the glories of autumn. The poet sings:—

The spring returns,— the wintry clouds are gone;
 The sunlight sifts through all the tremulous air,
 O'er all the forests wide,— on mountains bare;
 An emerald robe o'er all the fields is drawn:—
 Here are cowslips, there the violets appear;
 The rills' low laughter, children's joyous words,
 The ploughman's chorus, with the song of birds,
 In mingled cadences, are heard afar and near,
 The heavens above and all that dwell beneath
 Are keeping festival.

Everything in nature that seemed so dead now appears full of life. Is it not a joyous resurrection? Whence comes it? Surely, from the Creator who alone has life in Himself. Aye, who alone is life Itself. Ascribing to Him the personality, revealed in Holy Writ, of the infinite Jehovah in the Divine-Human form of Jesus Christ, may we not think of Him as seen by John in Apocalyptic vision, but enthroned above the glories of the spring, and saying:—

Behold, I make all things new.
 I am the resurrection and the life.

If the time-factor were eliminated from this great renewal of life in nature, if it were to burst forth suddenly, we would not

hesitate to call it a stupendous miracle. But is it any less a miracle because it occurs gradually? The word miracle is commonly applied to something that occurs in nature which cannot be explained by what is known of natural law. Can the growth of a seed be thus explained and accounted for? In the Gospels the Lord speaks of a man who casts a seed into the ground, and sleeps and rises night and day, and the seed springs up and grows, he knows not how — first the blade, then the ear, and the full corn in the ear. Can modern science go much farther in explaining the growth of a seed? The harvest of wheat is ground into flour, baked in our ovens, spread on our tables, eaten, digested, assimilated; it nourishes our blood and tissues; and, like the sower of the seed, we know not how. Science talks about the successive steps in the process, classifies them, and infers the relation of cause and effect between them; but is it anything more than the order of sequence after all? What makes the seed grow, and ripen? What makes the fire bake, the stomach digest, the blood and tissues assimilate? Science answers, "life"; but does not tell what life is, nor how it operates. Life, then, is a miracle. A miracle operates at each step of the process. This is the defect in the scientific doctrine of evolution. A higher species is thought to evolve from a lower by natural law; but this explains nothing, because everywhere in nature we stand confronted with this miracle, life. Theology calls it God; and the New Church goes so far as to acknowledge that this Life, or God, dwelt in the Lord Jesus Christ bodily. Hence when He multiplied the loaves and fishes to feed the hungry thousands beyond the Galilean sea, He did what He is always doing, but the time factor was omitted. The Divine power and the human coöperation were united in His hands as He blest and brake the loaves. It is essentially what He does every year in feeding the multitudes who dwell on earth. Can we really explain the miracle of the growth of food in one case more easily than in the other? Is it not a wonderful work of God, a miracle, to feed men always? The difference is in the way in which this wonderful work was

made to appear in its true relation to God Himself when He became incarnate in the Lord Jesus of the Gospels.

Modern thought is beginning to perceive that mind and matter are not one and the same; but that their activities produce two distinct realms of existence. The accumulation of material possessions and of mental are distinct; the growth of wealth and of mind are not the same; although the development of mental power in some directions may have much to do with the production of material wealth. The mind is not the body, although it flows into it, actuates it, and directs it. The mind of man extends its domain also into many conditions of the earth. The achievements of agriculture, engineering, and building have been wonderful. But the Divine mind creates and governs the universe. God is mind or spirit, not matter; and men are spirits created in His own image and likeness. They exist with Him in a spiritual universe, and the material world is clothed upon it to give expression to it in the ultimate forms of existence. Hence the Psalmist speaks of heaven as the Lord's throne and the earth as His footstool; and tells us that He clothes Himself with light as with a garment, and makes the clouds His chariot, and lays the beams of His chambers in the waters, and the foundations of the earth He lays so that it shall not be moved forever. (PSALM civ.)

Thus we are taught of the spiritual world as the mind's world, and thence the world of causes; and of the natural world belonging to the earthly body, as the world of effects. Hence, as the mind causes the body to move and act in its service, so the material universe serves the mind of the Creator and is governed in all its phenomena to serve the mental and spiritual growth of His children in preparation for eternity.

Because natural science studies only the phenomena of this world, and knows nothing of their causes in the other, it can believe in the possibility of nothing but what has been experienced by means of the earthly senses, and classified in the series of events already thus known. Under its guidance the miracles of the Bible cannot be understood, and are being rejected

as mythical by increasing numbers, even within the Christian church. This is the reason of the decline in the churches; it is from the loss of faith in the Bible and in the Lord's superhuman and Divine power. It is from explaining away His miracles. In order to understand their truth and reality and hold fast to a belief in them, it is necessary to know Him as God manifest, and to understand how the power of His life operates into the spiritual world, and thence into the natural. Hence the importance of what Swedenborg has done and written, as the servant of the Lord. A thorough natural scientist, he penetrated the realm of causes, and wrote as follows:—

All things which are viewed in nature . . . take place from the influx of the Spiritual World into the natural; and, in themselves, are marvels; which on account of their accustomed aspect and perennial recurrence, are not accounted as miracles. But know that the miracles which are related in the Word were done in like manner by means of influx from that prior world into this posterior one; and that they were done by means of the bringing in of such things as are in the spiritual world into corresponding things in the natural world; as the manna descended upon the camp of the sons of Israel. It was from things flowing down from the bread in heaven, and brought into the receptacles of nature. In like manner the bread and fishes coming into the baskets of the apostles . . . and also the wine from heaven flowing into the water in the water-pots at the wedding . . . and the fig tree withered, through there being no longer the influx of spiritual aliment for it, which was nourishing it from the root. In like manner with the rest. (*De Miraculis*, 60.)

Miracles, then, are not exceptions to the Creator's ways of governing His creation; but only exceptional instances where His own relation to them is made to appear. Not a lily is arrayed in glory, not a sparrow falls, without your Father, thus operating the Divine power of His love, wisdom, and life through the spiritual world into the natural. Not a seed swells and bursts, sends forth the blade, the ear, and the full corn in the ear, without Him: not a grape forms and ripens its juice; not a drop of it ferments into wine; not a storm on the seas is calmed, without Him; not a child is born and breathes; not a soul passes through death into the life of the resurrection, without

Him. The only difference is, that when He became incarnate, and lived a Divine-Human life with men, His relation to His wonderful works was made manifest.

And now we enjoy the benefit of this revelation of the presence and power of our Lord and heavenly Father to provide for our daily lives and for growth in His kingdom. It teaches us not to look for special providences, in the old sense of miraculous interventions and interruptions of the orderly operations of His laws, or ways of caring for us. For they are so loving and wise and perfect, that nothing of the kind is ever needed. Indeed, His way of caring for us is a constant special providence in the sense of a continual adjustment of His life, in spiritual forces, and thence in earthly conditions, to our daily needs. If this were to be shown to us for an instant, we should behold how miraculous it is, even to the utmost detail of every experience. For even the hairs of our heads are numbered, and cannot grow nor fall without Him. But the miracles of His infinite care cannot be shown without interference with our freedom and the use of our reason. We have a work to do as of ourselves in coöperation with Him. It is simply to learn the truth from Him in His Holy Word, and think out its application to each situation of our daily lives as He provides it. If we could see Him doing His part for us with such infinite love, wisdom, and care, it would make it impossible for us to think or do anything, as of ourselves, apart from Him. And so the growth of spiritual power in us would be prevented. That is why miracles have ceased; because in a rational age they would compel the reason, and prevent spiritual growth. For the Lord's kingdom must be a growth of heavenly powers within us — the power to think heavenly truths, as of ourselves; and to choose heavenly conduct for ourselves. This is the meaning of His parables about seeds and their growths. The good seed is always a symbol of some truth which He sows in our minds from His Holy Word; and the growth of the plant, with its fruit, tells us of the good of that truth growing in us when we apply it to daily life. We do not know how it grows, any

more than the farmer knows how his wheat grows. The seed has latent life in it from the spiritual world; the earth has subtle powers flowing into it from the same spiritual world; the sunshine and the showers embosom the powers of the sun and atmospheres of heaven; they all meet and work together under Divine Providence to give food to the sower and bread to the eater, and without all this wonderful working of the Lord with the farmer, men would starve and perish.

So it is with the kingdom of heaven in the soul. We must get the seed, the truth from the Lord's Word; we must sow it by applying it to daily life; we must do what it teaches, or it will not grow to feed the soul. And then the powers implanted in the mind itself in infancy and childhood, the sunshine and showers of heaven — the Lord and His angels — must work wonderfully with us above our consciousness, or the soul will starve and perish. This is the law of spiritual growth, as imperative as that of natural.

The parable of the mustard seed shows how this is brought about. The mustard seed is the least of seeds, not necessary as food, but employed sometimes as a condiment to quicken the appetite for what is necessary. The Israelites loathed the manna in the wilderness; they had little appetite for the bread of heaven, angels' food. The satisfactions of heaven which nourish the angels have no selfish considerations in them. They are full of the delights of loving and serving others. But we poor men and women on earth cannot forget self. Indeed, we can be satisfied at first only with the consciousness of making ourselves better, when we serve the Lord and minister to one another. We must have our mustard seed; the least of all seeds because it stands for this thought, so comforting to the natural heart, that we are making ourselves better, are growing in goodness, are becoming valuable and important in the Lord's church and kingdom.

This is natural, not spiritual goodness. It is spicy now, and necessary for a beginning. The love of being saved by the Lord is the only selfish love that can enter His kingdom. It must

grow fastest at first. In Bible lands, the mustard emulates a tree, and birds sing in its branches to teach us how this love of saving ourselves, by making ourselves useful in the Lord's service, may grow; and how happy thoughts of higher kinds of heavenly life and growth, in which self is forgotten, may find support, and dwell in it. Indeed, all heavenly growth and progress must rest upon this beginning, symbolized by the grain of mustard seed, for the desire to be saved, to be made good by the Lord Jesus, leads us to hunger for every other heavenly gift, all the other seeds or truths of life eternal, which grow in the garden of the Lord.

H. CLINTON HAY.

THE COMMUNAL CONSCIENCE.

IN a short paper on "The Community as a Man," published in the last number of the *REVIEW*, an attempt was made to show that there is a correspondence between the three planes of the natural mind of the individual man, the sensual, the scientific, and the external rational, with the social, civil, and moral planes of human life in a city; and if we assume or agree that such a correspondence exists, it would be of interest, as well as of great use, if we could learn further from the voluminous writings of Swedenborg what is the order of progress for a community which would correspond to the regeneration of the individual and the formation of conscience. That it will be a long time before any nation of men on this earth will consist of regenerate men only, may, I think, be taken for granted; but we are accustomed to see, what may be called national movements of reform, which arise from time to time, directed against such evils as excessive intemperance in drink, bribery and corruption in electing the representatives of the people, misappropriation of public funds, the evil known as the white slave traffic, etcetera, when any one of these is so prominently in evidence as to call for universal condemnation; and it would seem that, although these movements are generally spasmodic and die down as soon as the immediate occasion is served, it is in this direction we must look for the beginning of a better and more permanent ordering of affairs in communities.

It is customary to say, when some evil threatens to overwhelm and destroy the social or moral life of the community, that the public conscience is aroused; and although this is not strictly true, for fear of death or destruction is not conscience, yet, as with the individual, so with the community, the formation of conscience must precede any permanent reformation and regeneration.

With the individual we are taught that conscience is formed by the truths which man learns and adopts as his rule of life; it varies therefore and changes with his progressive states. At first it is external or superficial; it has to do with manners, forms, and observances; with some it inculcates polite manners, attention to the external forms of worship, the abstention from meat on Fridays, from work on saints' days, which things are described as belonging to a spurious conscience, although still having their use in an early and external stage of reformation.

That these things have their parallel in communal life is easily seen in the universal adoption of fashions of dress, in manners of salutation and address, attendance at public functions and ceremonies, and in the adoption of maxims, proverbs, phrases and methods of speech and writing; also that these change with the progress of the race is matter of common knowledge while even seemingly trivial changes have a meaning and imply a change of state in the inner life of the community, as is shown in such apparently small matters as the closing sentence of letters which from "your obedient servant" has changed to "yours truly," then to "yours sincerely," and now is changing to "sincerely" alone, omitting the meaningless "yours" altogether, showing an approach first to more independence and secondly to more sincerity, both of which mark progress. But such matters as these, though changed in the first place by men of deeper thought, are adopted by the mass as mere fashions, in their desire to be up to date and in the van of progress.

Before considering the formation of what may be called the communal conscience, generally known as public opinion, it is well to note the fact that with the individual man, progressive formation and development proceed in the first instance from the lower planes to the higher, thus from the sensual through the scientific to the external rational; while reformation and regeneration proceed in the reverse order, beginning with the rational, reforming and regenerating next the scientific, and last of all the sensual; and to observe that the parallelism and

correspondence is shown in the progress of a community, first in social meetings, next as numbers increase in some rough kind of civic ordinances, and lastly in the adoption of sufficient moral law to enable business to be done, after which adoption the moral element, where any progress is made, reforms the civil and at last the social life of the community.

This order may be seen in the rise and progress of any and every mining camp varying only with the character of the men who compose it and the class from which they are drawn. At first, when few in number, social meetings, chiefly at the tavern bar, are the only change from labor; but as numbers increase something in the nature of civic ordinances are enacted for the sake of order, and the moral element may be at first only in the shape of a vigilance committee for the purpose of preventing the worst evils, murder and theft; but this committee, if the camp increases and becomes a town, proceeds to enlarge the civic code and at length to reform the social life of the place, though at first perhaps by merely segregating the worst elements and making some distinction between the dissolute and the orderly.

Mining, however, as at present conducted is simply opening up the common heritage and property of the whole community to become the spoil of the most aggressive and generally the worst individuals, who have no idea of performing any kind of use, but simply of seizing that which belongs to them by no moral right whatever. It is therefore an extreme case, and yet the law of correspondence holds good even here, though it is still more plainly to be seen in the formation of agricultural communities, where the family, and not the aggressive and disorderly individual man, is the unit.

The moral law then as expressed by only those of the ten commandments which men adopt as rules of order apart from that acknowledgment of the Divine which is religion and beyond our present subject,—such as the laws against theft, murder, and adultery, often themselves terribly deformed and distorted to favor certain classes, and added to by other edicts unjust

in themselves and opposed to true liberty, with the same end in view,—must be the starting point of all reformation of the civic and social life of the community; and from what has just been stated it may be seen how very limited the progress must be, when commercial success is the one end in view, and the religious element, or that which is Divine among men, is absent.

History teaches us that though external order may be attained, class rule is the sure result, the brotherhood of man is ignored, and the many are slaves whether so called or not, while the only conscience that can be formed is for the preservation of external order, the only worship the worship of saints or ancestors deified after death to satisfy the craving that every human mind has for the praise and approval of some supposed higher power; for it is instinctive in the mind of the merely natural man to look upward to the sky, where he places his supposed deities, for reward and the approval of his deeds. It is only by the revelation of the truths of faith that a true conscience can be formed, which is capable of conceiving of the Divine Humanity and acknowledging in heart the brotherhood of man; for the external conscience of justice and equity demanding an eye for an eye and a tooth for a tooth, which is the highest attainment of the natural man, teaching obedience for the sake of reward, most welcome as worldly success, cannot without enlightenment from spiritual truth understand the doing of good for its own sake or comprehend how the infinite mercy of the Lord desires the salvation of the whole human race; and so we are taught that while it can keep man in a salvable condition, it cannot of itself regenerate him.

There must therefore be a church in a community before a true conscience can be formed; and when we consider the condition of the communities in which we live, we can well understand that such as the church and the religion it teaches are in themselves or internally, such is the state of the people on the moral civil and social planes of their lives, viewing these also internally, because just as the church still maintains external worship after its internal worship has declined, so the

social life will maintain the outward observances of formal politeness and good manners, the civil life will make a showing of maintaining order and obedience to ordinances, and the moral law will be apparently enforced though no true friendship still exist beneath the polite remarks, no equal enforcement of the civic ordinances, nor even of the moral law, where the necessary bribe is forth coming to pay for the evasion.

The history of all the previous churches and of all the empires in which they existed will bear out these statements and prove the truth of the teaching of the New-Church doctrines, that only where order is maintained on the plane of the natural life, whether of the individual or of the community, can a true spiritual condition or church of the Lord exist; and conversely, that only where a true Church teaches spiritual truth from the Word, can the desert of man's natural life be changed into the garden of the Lord.

These considerations clearly explain why the New Church in its purity, the crown of all the churches, cannot thrive and grow in societies where order only reigns externally, while graft, greed, bribery, and corruption are perpetually at work beneath the surface, and the vast majority of the teachers of religion are the blind leaders of the blind. Still more strongly do they emphasize the fact that only the spiritual laws of order drawn from the internal sense of the word which that church possesses, can cope with the hydra-headed evils which have attained such a strong hold on the social, civil, and moral life of those communities, where spiritually weakened and vastated churches have lost their hold and influence over men, and are no longer capable of leading and controlling them.

It is the fashion of to-day to read and speak much of the strenuous life, the simple life, of getting back to nature and of nature study as a panacea for the evils and worries of daily life; and we may be glad of this change from the old interminable discussions of the subtle ratiocinations of faith alone, for it seems in the nature of an approach to the state of the simple in truth and in good, the Midianites and Ishmaelites who at

least rescued Joseph (the divine truth) from extinction in the pit of falsity. The simple to-day have still, amid the wreck of creeds and noise of criticism, the ten commandments and the Lord's Prayer of which they may yet hear the Lord's word, "hold fast till I come," the meaning of which is "that they should retain the few things they know respecting charity and its faith from the Word, and live according to them until there be a New Heaven and a New Church which are the Lord's coming. For these and no others receive what the doctrine of the New Jerusalem teaches respecting the Lord and charity." (Apocalypse Revealed, 145.)

Happily they have the word in its letter, of which these two are an epitome, and on them can be founded a true conscience because "intelligence and wisdom will be given them by the Lord when He comes to establish the New Church which is the New Jerusalem" (*Ibid.*, 151); and this present time may well be considered the time of waiting and of holding fast, while it would seem to be the bounden duty of all who have knowledge of the Lord's coming, of the New Heaven and the New Church spoken of, to make known what they have learned of its doctrines and to provide those doctrines in every way and shape possible to the societies of men in which they dwell, as by their means alone can the foundations of the communal life be kept from destruction by the subtle forces that are undermining them, and thus a conscience of genuine truth be formed in each community which shall stay the deterioration which seems to begin anew after every reform and setting to rights of the disorders and evils that afflict societies, just as the conscience of the individual man alone prevents his falling when the hereditary evils of his nature successively present themselves.

This deterioration which as above said sets in after every reform and every change of government in the civil and moral affairs of men, and is periodically discovered and reformed by the strenuous efforts of an awakened and affrighted people when it threatens to destroy all order, is a sure sign that no true communal conscience exists to-day in any of the nations of

the world. For as was said, fear of destruction is not conscience; and, just as with the individual man, the natural mind must be complete, and he must have both freedom and rationality before conscience can be formed by the truths he adopts as his rule of life, so the community must be adult in the sense that it must have both freedom and rationality; or, in other words, both the rights and the duties of its units as citizens must be taught in the common schools, the former sacredly protected by the whole body, the latter sacredly performed for the good of the whole body; and there must be freedom to exercise the rights and rationality in performing the duties, while each unit must consider himself an active and useful participant in the life of the whole body, willingly sharing in both its burdens and its benefits.

Up to the present moment there seems to be no such community in national form, but every where there seems to be an unequal division both of the burdens and of the benefits; and the best and brightest hope for the future seems to lie in the fact that among the most progressive and advancing nations the subject is being studied from many and various points of view, while remedies more numerous than ever before are suggested on all sides in magazine articles and books of every size and form.

This is not an attempt to add to the list, other than to point out that the disordered condition must be properly diagnosed before it can be remedied; and that a study of the community as a compound man will show both the *status quo*, the manner in which it has been brought about, and the only method in which it can be permanently remedied.

What has been already stated goes to show, if it be true, that conditions must be made right before any true reform can be effected; for just as the influx of life and growth can flow into neither seed nor egg until the proper conditions of heat and moisture are provided, so, without access to opportunities of performing use, and without freedom and rationality, neither simple nor compound man can live the life of order, the life that leads to heaven.

What these conditions are at present, how they arrived at that state, and how they can be brought into true order so that each community may be in perfect human form, I suggest as a proper field of study for both clergy and laity of the New Church, in fact for all who delight in what the writings of Swedenborg call deeper investigation, and who have access to those books where alone the study of correspondence is to any extent elucidated.

T. MOWER MARTIN.

THE RELATION OF SPIRITUAL MARRIAGE TO LEGAL MARRIAGE, AND OF SPIRITUAL DIVORCE TO LEGAL DIVORCE.

PROPERLY speaking, the term "spiritual marriage" is applied to the marriage of the Lord Jesus Christ and His Church; and therefore also to that intimate relationship which the heavenly doctrines of the New Jerusalem speak of repeatedly as existing between spiritual good and truth.

For the purposes of this paper the term "spiritual marriage" is used to designate the relationship between a man and a woman in whom the union of good and truth exists, or is in process of being consummated. In other words, the phrase is employed to designate a union between two who are bound to the Lord Jesus Christ by an overmastering love for Him and the laws of His spiritual kingdom, and who have found, in each other, each the soul's complement, answering to the description of our Lord Jesus Christ, "He that made them at the beginning made them male and female, and said, For this reason shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

There is thus in a spiritual marriage "a union of souls and a conjunction of minds," and the states of this love are,—

Innocence, peace, tranquillity, inmost friendship, full confidence, and the mutual desire of mind and heart of doing every good to the other; and from all these, blessedness, satisfaction, agreeableness and pleasure; and from the eternal fruition of the latter, heavenly happiness. (Conjugal Love, 179, 180.)

The term "legal marriage" will be understood to indicate the marriage relation as defined by statute laws, and entered into in accordance with their provisions.

In other words, the one term designates the marriage relation as existing in accordance with the laws of the Holy Spirit, or of the Divine Truth that reigns in the spiritual kingdom of our Lord in heaven, and in His true Church on earth; the other term designates the marriage relation as recognized by the laws of the land.

Love truly conjugal is "the fundamental love of all heavenly spiritual, and hence natural loves," and "into it are gathered all delights and joys from firsts to lasts" (Conjugal Love, 65-69). As it is of such a universal and thorough-going nature, involving spiritual responsibilities, and also responsibilities to society, it is important and necessary that the relationship it brings about should be recognized outwardly and publicly by a contract, the terms of which should be such as to indicate the interior character and the eternal permanency of the love that brings the parties together; and that the covenant should be witnessed and blessed by the Lord's representative, the priest; and that all the formal obligations and restrictions to society and each other, which the civil law requires, should be observed.

The spiritual marriage should also be a legal marriage.

And it is of the Lord's providence that even in our country, where Church and State are separate, yet they meet in the solemnization of the marriage: the priest who ministers to the Divine Law and worship is also in this particular matter recognized as the representative of the civil law.

It goes without saying, that those who live in such a delightful relationship will not desire to be separated from each other, and that even when death claims one of them the other will not wish to be married again; for he knows that his true love continues to live, that death has not severed them.

But, unhappily, there are few such marriages; and the question has arisen again and again during the long centuries when instances have been numerous when consorts have found themselves bound by the marriage vow and legal obligations to such as are not only of a different temper, disposition and religion, but even to such as are tyrannical, unjust, bestial and intoler-

able, — when there is a disunion of souls, a disjunction of minds, a complete separation of most interests, — whether, where there is thus no spiritual marriage, the legal marriage is not a farce, or worse, and should not be legally dissolvable, the parties being set free to marry those whom they consider to be their “affinities.”

This question the Christian churches have uniformly answered by referring to the words of our Lord Jesus Christ: “Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.” (MATT. xix. 9.)

Recognizing that there are other conditions than the one here stipulated under which it may be impossible for a married pair to live together, it may be said, speaking in very general terms, that a distinction was made in Christian countries between an absolute “putting away” with leave to re-marry, called divorce, and a more or less complete separation between the two without permission to re-marry, which, for the sake of distinction, we call separation.

The same question has received at the hands of philosophers in the realm of morals and the laws, answers, the general trend of which has been in the affirmative, without restrictions or qualifications. Were we to follow their lead, we should pronounce such cases of disjunction of minds and disunion of souls, “spiritual divorce”; and their argument is that the logic, reason and justice of the situation call for legal divorce. They are apt to deprecate the distinction between separation and divorce. They point to the Council of Trent as the originator of the doctrine of separation, and speak of separation from bed and board as an “ill-begotten monster, made up of pious doctrine and worldly stupidity” (Bishop on Divorce, paragraph 29), which leaves both parties “in the anomalous position of being neither bound nor free” (Powers, Marriage and Divorce). They call attention to the Lord’s words, that which *God* hath joined together man may not put asunder, and

ask, whether a marriage in which the parties most cordially dislike and detest each other is of God? And they complain that our laws allow the utmost freedom in contracting marriage, while magistrates and ministers always and everywhere stand ready to witness and sanction the union, regardless of qualification or adaptation, or consequences. Yet the desire for absolute divorce, or the prayer of either or both of the parties for deliverance from bondage, often worse than chattel slavery, is met with a refusal on the basis of the "law of Christ," not allowing the injured and oppressed to go free, except in case of adultery or death. "Is this rational," they ask, "and accordant with man's dignity and freedom, and calculated to improve society and elevate our race?" (Powers, *Marriage and Divorce*, pp. 91-93.)

Such arguments, based as they are upon considerations of human freedom, appeal powerfully to the natural reason, and have influenced laxer interpretations of the divorce laws; and we turn expectantly to the Divine Law explained for the New Jerusalem in the work on "The Delights of Wisdom Relating to Conjugal Love," a work which repeatedly insists that it is intended to reach and convince the reason, and that it is a Divine revelation.

Here we find all the different degrees and kinds of causes that estrange married partners, carefully examined and analyzed, and the necessity for separations recognized. Yet the distinction is still clearly observed between (1) separations from bed, board and house, and (2) complete divorce, with full liberty to marry again, such divorce being permitted only on the scriptural ground. (MATT. xix. 9.)

Christian ministers have hitherto rested simply on the declaration of the law. Yet we of the New Church who are trained by the Doctrines themselves to look for a reason back of every Divine law, back of every human institution and human action which are of Divine origin, naturally expect to know what is the reason that in the case of Christians there is only one cause admissible for a legal divorce.

True Christianity, while regarding the preservation of society in outward bonds of order, is in reality concerned primarily with the provisions and operations not of the civil law, but of that higher law which will promote and insure man's eternal salvation.

And so the Doctrines, which give us in detail the provisions of the Divine Law relating to marriage, recognize and make provisions for evils in their kinds and degrees, classify and distinguish them well, and show that amid evils and disorders a germ of goodness may be preserved upon which depends man's salvation, and that the existence of such a germ calls for its outward recognition, if this be possible. Thus, although there be many kinds and degrees of evil which may issue in a separation between two, yet these may not have attained the depths of that evil which, because of its being of such a profound, profane and deadly nature, is taken upon the lips only when absolute necessity demands it.

So long as this evil does not obtain, the germ of spiritual conjugal love, or, to use the phrase coined in our Doctrines, "the Christian conjugal," can be preserved.

The "conjugal" must not be understood as meaning marriage, or the conjugal relation between two; nor even their mutual love. The Christian conjugal is defined to be the Christian's desire to live with one only wife, a desire dependent entirely upon his religion (*Conjugal Love*, 80). It is declared to be "the gem of human life," "the repository of the Christian religion," and is something to be preserved at all hazards, for it is the fountain-head of all real intelligence, of all truly good works, and the germ of everlasting life.

It is obvious that the deliberate and confirmed desire for another destroys this conjugal. And it is equally evident that the shunning of such a desire preserves the conjugal, keeps man open to the Divine influence, and itself commands a respect which will still hold the consorts together, whatever else may disunit them.

Satan disguises himself with the greatest cleverness as an

angel of light, and man's depraved inclinations open the doors for him to enter and accentuate and magnify discordances between married partners, and to introduce an "affinity." But as the legal marriage is the outward visible representative of the hope of spiritual marriage, man must be true to its vows, and any slightest approach of any feeling but one of friendship for any other but one's lawful consort should be regarded as a wile of the devil, and its allurements shunned as estranging one from his Maker and Saviour.

There is a clear distinction between the desire to live with another, on the one hand, and the necessity of living separate from one's married partner because association with him has, after patient trial of amendment, become impossible, on the other hand. The former destroys the conjugal in him who deliberately cherishes such a desire, while the latter may preserve it.

The causes that are assigned for separation from bed and board, and even from the house, are undoubtedly of a nature to wound the partner and to separate the two as to their souls and minds; and still more to obscure and to chill the conjugal in the guilty party; but there is only one thing that actually destroys the conjugal in him, and that is wilful, premeditated whoredom. And as it destroys the conjugal, it is the only ground for a complete and full divorce. All other conditions that render life miserable, *if* there be not this blight associated with them, will not destroy the conjugal, they will leave a remnant, pitifully small though it be, yet a remnant of hope; and this remnant the other consort must do his or her best to cherish. For just as man, so long as he lives in the world, still retains the possibility of amendment, of reformation and regeneration, provided he has not profaned what is holy, so likewise, as long as the conjugal has not been profaned by adulterous love, the marriage relationship, though injured, is not completely destroyed and the outward form of marriage must be maintained to represent and encourage this saving remnant in man, as well as to symbolize the eternal element in

spiritual marriage; and every possible effort must be made to observe, in outward demeanor, the friendship that ought to obtain between the consorts.

As we pass in review the various human relationships, we find that so long as we live in the natural world we have to observe outwardly the forms of heaven, even though the essence of heaven does not animate them. Civil society would at once be destroyed without the observance of this principle. Men must show their allegiance to government by paying taxes for its maintenance, even though they begrudge every cent they pay, and are opposed to any government, or to that particular form of it established in their country. Men are required to live up to the mutual obligations of commercial life, even though the love of use be far from their hearts. So-called Christian countries have come to recognize monogamy as the ideal marriage relation, and the form of that relation must be preserved, even when the spirit is lacking. The unit of the State, as of the Church, is not the individual, but the married pair, and the marriage contract is not merely a mutual obligation between man and wife, but it also involves serious obligations to the State. The State has a vital interest in the maintenance of the relation, and in this, as in other relations, the convenience, freedom and happiness of the individual must be subordinated to the good of the whole.

In every contract men restrict their liberty. They are no longer free. They have bound themselves. And the civil law, where monogamy is accepted, must guard the bonds against simultaneous or progressive polygamy.

That the position that, where there is no spiritual marriage, the obligations of legal marriage should be dissolved, cannot be maintained, may be clearly seen when we return to our original definition of "spiritual marriage," that it exists only where both are united in their love for the Lord Jesus Christ and His Laws. If all the marriages in which this bond of union does not exist were recognized as dissolvable, there would remain few legal marriages.

Pass in review even a partial list of the causes that stand in the way of a union of souls and conjunction of minds:

1. Rejection of religion by both.
2. One has religion, the other has not.
3. One has one religion, the other another.
4. Falsity of religion.

These are the more deeply-seated causes of cold in marriage, although not necessarily causes of outward cold. They indicate the non-existence of spiritual marriage. Yet is it not palpably evident that there would be few legal marriages if those living in matrimony under any of these conditions were to have their legal marriage dissolved?

It has been urged, and justly, that in the positing of the scriptural ground for divorce, the Lord's explanation of what constitutes adultery should be considered: "He that looketh on a woman to lust after her, hath already committed adultery with her in his heart" (MATT. v. 28). It is manifestly impossible for any court to judge of men's hearts. Yet this definition by the Lord does have a bearing on the question. It is reasonable to believe that any one who answers this description would also outwardly, if not publicly, manifest the vile nature of his heart in his marriage relations. For this reason the Doctrines do not confine the meaning of the term which our Lord used, to the act, but also include in its meaning, "manifest obscenities which banish modesty and fill and infect the house with infamous bawdries, from which arises wanton shamelessness in which the whole mind is dissolved," and also "malicious desertion which involves whoredom and causes the wife to commit adultery and thus to be put away" (MATT. xix. 9; *Conjugal Love*, 468). Where these conditions obtain, it may be said that there is "spiritual divorce," and hence there may be legal divorce.

And it is reasonable to assume that where one party to the marriage is intentionally and criminally oppressive and cruel to his mate, his intentional violation of the fifth commandment

will lead him to consider lightly the sixth commandment, and that the lawlessness that leads to his manifesting his evil propensities to transgress the one will lead to his manifesting the evil of the other, thus bringing him under the definition of the Divine Law.

As for the rest, it is declared in unequivocal terms, that despite colds of a deep-seated or of a superficial character, "matrimonies are to continue to the end of life in the world," subject to the condition of separation from board and bed, or even house. So important is this, that an entire chapter is devoted to the subject of "seeming" or feigned love, friendship and favor in marriages.

Open the door to legal divorce for every cause that induces cold in marriage, and there would be no end of progressive polygamy, and the outward symbol and representative of spiritual marriage as an enduring relation would be destroyed. For the sake of society at large, as well as for the preservation of the conjugal, it is necessary that this symbol should be preserved.

The whole question, with all its misery and tragedy, and withal its intensely-absorbing problem of saving remains, imposes a grave responsibility upon the minister, and especially upon the minister of the New Church. Because of the spiritual, nay the Divine origin of marriage, because it is not a mere legal transitory contract, he as priest solemnizes the marriage. Civil law makers, civil officers cannot be expected to look into marriage as to its essential or inner nature and determine what is and what is not true marriage, according to its spiritual origin. State legislation in regard to matters affecting the marriage relation can be governed only by principles of political economy and public policy, which cover the questions of general morality and of the stability and improvement of society, and thus the maintenance of esthetic ideals. But the spiritual questions involved are settled for the New-Churchman by the law revealed from heaven. And the New-Church priest, compelled while acting as an officer of the civil law, in the ad-

ministration of the marriage ceremony, to see that the conditions of the civil law are enforced, surely has no less a responsibility as priest, as officer of the Divine Law.

That Law has been revealed in its length, its breadth and its height; and it is manifestly the duty of the watchman of the New Jerusalem to be faithful. First and foremost, he must instruct the young in the provisions of the Law, in order that he may thereby lead them in the way to happiness in this life and the next.

It is too late to do this when the groom and bride appear before him with the request that their vows may be heard and their union blessed. The instruction needs to begin in childhood. The foundation for it is laid in the stories in the letter of the Word that treat of marriages; and from that time on through the adolescent period, when they come to understand the laws of spiritual homogeneity, and the nature of the Christian conjugal, the law relating to love truly conjugal and the conditions of its reception and development need to be seriously, diligently, and affectionately taught.

The message brought to Swedenborg by the little boy who appeared at a distance like a flying dove with the leaf of a tree in his mouth, needs to be emblazoned upon the walls of our schools, our churches and our Sunday-schools: "Tell the inhabitants of earth with whom you are that there is a love truly conjugal, of which the world as yet knows hardly anything; but it will know when the Church betroths herself to her Lord and is married." (Conjugal Love, 293.)

EUGENE J. E. SCHRECK.

THE INTEGRITY OF THE HOME.

HISTORY forever repeats itself. Our study of the centuries cannot be a mere glance at a series of events, but must involve a careful investigation of their causes, remembering that such series is an orderly record of the eternal march of the Divine Providence through all time toward the restoration of the race.

Long ago, in the midst of chaotic conditions, the Spirit of the Lord moved upon the faces of the waters, and the word went forth, "Let there be light!" and "There was light!" Marvellously a new order was ushered in.

The same voice may be heard to-day. The same Creator's power is at hand, and each evening may grow into a morning, a new day be born with its great opportunities. "The immediate need of the hour is not more of us, but a better brand of us," says Professor Drummond. "Ten men of uplifted wills and enlightened understandings are of more value than a thousand common minds undisciplined and untaught."

Why stand we then idle, lacking the trained ear to hear the voice; the opened eye to catch the gleams glowing upon the hill-tops; the reconstructed mind through which the soul can better operate and put to higher uses, this power, which is descending from heaven, and with which modern thought is struggling, all at sea? Pippa's song echoes all along the haunts of men with the assurance that:—

The year's at the spring,
And day's at the morn;
Morning's at seven,
The hillside's dew-pearled;
The lark's on the wing,
The snail's on the thorn;
God's in His heaven,
All's right with the world.

Into the philosophy of Plato, the genius of Goethe, the insight of Froebel, the love of Jean Paul, this new spirit will descend when we are more nearly ready to acknowledge the Source from which they all drew, all being wiser than they knew, all helping to prepare the way for the coming of Him whose voice is "as the sound of many waters," which we to-day are privileged to hear and to obey.

The reports from working bodies of men and women speak out as never before of the depth of the need which appeals for more earnest living, more simple externals, more vital interior thinking. Literature speaks in louder tones. Art moves in a higher realm. Poetry more vitally interprets, bidding us to make the ideal real.

Mrs. Browning well understood the scientific fact that eighty years being the ordinary life of man, one-fourth of that time was required to fit him for manhood; therefore, any curtailment of that time is an injury to the real man; thence the great crime of child-labor, which roused her true heart to speak in tones which may well stir America to-day as they roused England then (1843):—

Do you hear the children weeping, O, my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And that cannot stop their tears.
The young lambs are bleating in the meadow,
The young birds are singing in their nest;
The young fawns are playing with the shadow,
The young flowers are blowing toward the West.
But the young, young children, O, my brothers,
They are weeping in the playtime of the others,
In this country of the free.

She also knew that these early periods of life are those in which are stored up by the Lord and the angels all the good, sweet things of infancy and childhood; hidden away in the interior mind where, though they may be hindered in their development by external circumstances, they cannot be destroyed,

but *remain* to serve the use of the corn stored up in Egypt during seven years of plenty, to be drawn upon in time of famine. All these angelic efforts must have the coöperation of parents and teachers. And we ask, how can it better be secured than by an effort to set forth "The Integrity of the Home" as a goal toward which we must run and win.

To swerve would be disloyalty,
To falter would be sin.

The very word, integrity, almost appals us in its depth of significance. Think of its Latin roots, "entire, whole, safe and sound, strong, healthful, uncorrupted, pure, honest, sincere." Is not this a large basis for work, and do we not need at once to buckle on our armor, and with the firm conviction that "The Integrity of the Home" is the keystone of the arch that supports the State, make it our battlecry, shouting victory over all forces which are destructive, looking well to our foundations, building anew the broken walls and setting the stones in fair colors? I love to think, when inclined to discouragement over the outcome of large undertakings, of the story of long ago, when the wall of Jerusalem was to be rebuilt in the face of the enemy. Each family built over against his own house, a weapon in one hand while he builded with the other. Each man had a heart to his work, and all moved together at the sound of the trumpet.

How simple the method, but how strenuous the work, if we begin at home! What tremendous force of experience may we not thus carry into our Parents' Clubs; the rich experience of tested truth. No untempered mortar will serve in this new construction, which is to bear the impress of woman as never before. The destiny of nations lies more in the hands of mothers, — women as mothers, — under a Divine Providence, than on those occupying positions of more apparent power. Mothers must be urged to place their best efforts in the home, not because the fathers are occupied in outside interests, but because the home is the nursery of souls, and the highest study of the humanities should be made within its precincts.

Phillips Brooks says: "He who helps a child helps humanity with a distinction and immediateness that no other help given to human creatures in any other stage of life can possibly afford."

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain;
Or help one fainting robin
Into his nest again,
I shall not live in vain. — EMILY DICKINSON.

So if a single home can be made a living fountain of health and happiness, one girl or boy inspired to a true manhood or womanhood, no effort has been useless. There must have been in the far-away past a true system of ethics from which the race has wandered, to which it would fain return. To this work of reconstruction must be applied mathematical science. "Feelings are like stars which guide us when the sky is clear; but Reason, the magnetic needle which safely guides the ship when the stars cease to shine," says Jean Paul. Therefore, the two forces, restoration of lost values and reduction to order, to that Divine order which pervades creation in the heavens and the earth.

We may learn much from these old régimes to which we would return with gladness in our hearts. Guided by a spiritual rationality, we may easily learn the way with steps, beside which much of the attempted reform of to-day appears like one standing upon his head, his feet moving frantically in the air with consequent small results, as neither brain, heart nor lungs are in position to do their best.

Whether we study the hymns of the Vedas, the laws of Manu, or look to the results of scientific research, we find it largely proven from the prehistoric, as well as the historic past, that the religious ideas of those times were in very close relationship with political institutions and civil regulation.

In the earliest Greek and Roman history and tradition, we find the record of an altar in every family, upon which must

always be found, at least, a small quantity of ashes and lighted coals. It was a sacred obligation to keep this fire alight night and day, — the first care in the morning, the last at night. An extinguished fire meant an extinguished family. This fire was to them something divine, pointing backward ages and ages to the time when there were neither Greeks nor Romans, only Aryans, who cherished it fondly, and with reverence transmitted all the meaning which they could comprehend to their children as they began their migrations from the old mountain home in Central Asia. To the Greeks and Romans it became only “ancient belief,” but nevertheless a law inexorable. The god appeared in flame when wood and wine were placed upon the hearth, not only at morning and evening, but at each meal, which was to them a religious act demanding a prayer before and after.

Horace and Ovid supped before their sacred fire, poured out libations and addressed prayers to it. “Render us rich and flourishing; make us wise and chaste.”

This is simply to show the domestic side of religion. The fire was the Providence of the family; the father was the priest as well. We may have some remains of this feeling in some homes to-day, where love to God and man binds all together.

The word *family* in Greek signifies *hearth*, — literally the deep love which should unite each member to the other, expressing itself at the hearthstone.

Dignities and riches in the most ancient times were wholly different from what they afterward became. Dignities in the earliest times were such only as were accorded by children to parents; they were dignities of love, full of respect and veneration, not on account of their birth from them, but because of the instruction and wisdom received from them. It was the father of the family to whom this dignity was accorded.

So writes Swedenborg of the Golden Age. May we not seek it?

Marriage was the first institution established in this far-away past. Woman took part in the religious acts of the father, until

as a wife she worshipped at the sacred fire of her husband. The essential characteristic of this home life was a recognition of a Divine Presence which, however dimly comprehended, could neither be ignored nor violated.

In the elder days of art,
Builders wrought with curious care
All the seen and unseen parts;
For the gods see everywhere.

All the marriage customs in the Indo-European world teach the conjugal relation to have been more than the mere relation of sex as understood to-day; rather that man and woman were related and united by the powerful bond of one worship and one belief. The whole spirit of these old peoples may well animate us of today to the rebuilding of family life and national growth.

Let me quote from a clear thinker:—

Marriage is not to be considered in the light of a business transaction, nor a personal contract; neither an accident, a human device, nor a civil arrangement, not even a civil rite, but a *state* rather than an *act*, an *institution* rather than a *law*; a *religious* institution, ordained by the Almighty with a three-fold design, — companionship, happiness and the establishment and perpetuation of the family.

Why? That the heavens, for which the earth is only the seminary,—that the heavens may be filled with angels. Its essential and grand truth is permanence; the tie indissoluble but for one cause. There should be national rather than state laws concerning marriage and divorce. The question is a radical one in the welfare of the republic. (LUKE xvi. 18; MATT. xix. 6.)

This question has been discussed with great power both in religious and civic clubs. Rev. Father Doyle of the Paulist Fathers, said: "It is the home that furnishes the real strength of the nation, and whatever menaces the integrity of the home endangers the safety of the nation."

It is true that for every ten marriages there is one divorce, which proves that:—

It is the little rift within the lute
That by and by will make the music mute,
And ever widening, slowly silence all.

That divorce prevents worse evils is not true; for loose legislation encourages these evils. If one brick out of every ten in a building crumbles, that building is in danger; and the divorce abomination thus endangers our commonwealth.

Miss Clarke of the University of Michigan, after much careful study, presents a report which closes thus: —

With just as great vigor as we use to prevent the spread of smallpox, philanthropic measures should be directed toward the prevention of the dependency of children by this evil of divorce, — children allowed to grow up with no remembrance of a happy home life, and no desire for such life.

The public mind is much agitated to-day over the possibility that women may be too highly educated for wifehood and motherhood. Not so; a thousand times, not so. The danger is not here, but in the lack of a proper appreciation in both men and women of the great and priceless value of true parenthood. Both boys and girls should be trained for marriage, — not necessarily to marry, but by such development, physical, mental and spiritual, as will give expression to the united forces of love and wisdom, in the will and the understanding of both. Thus prepared, they can meet the emergencies of life, trusting in reality the blessed Lord and Master, Who never fails to give strength in time of need. The unpreparedness for life is the shipwreck of many a hearthstone.

When we see the children all around us, meeting us at every turn, carrying the sins and the mistakes of generations gone before them, are we not moved to take them up and help them over every stream of difficulty, if we would walk in the footsteps of St. Christopher, who found at the end of his toil that he had carried the Christ child?

As there could of old be no divorce between life and religion, we shall find it still true that "All religion has relation to the life." As the altar was the sacred center of the home, not to be approached by strangers, so the house and the field belonged

to the family. Legend always carries truth in its bosom. As we read the story of Jupiter, desiring to prepare himself a site on the Capitoline Hill, and finding the god Terminus occupying the center yielding so graciously, we see the underlying lesson. The *termini* never could be lightly stepped over. Neighbors never dropped in casually to discuss any matters obnoxious to the family interests. Emerson alludes to this in "Circles." "In conversation we oft pluck up the '*termini*.' How often would it be better for us all, if we regarded them more sacredly, — the *termini* which bound the common silence!"

Orpheus and Pindar describe the condition of things in all the land about Northern Armenia thus: —

The inhabitants feeding on sweet and fragrant herbs amid verdant pastures, and drinking ambrosial dew, all resplendent in coeval youth, a placid serenity upon their brows and a light in their eyes, the consequence of a just temperament of mind in both parents and children, disposing them to do what is just and to speak what is wise. Neither disease nor wasting old age infest this people; but without labor or anxiety they continue to live happily and to escape the vengeance of Nemesis, or the penalty of violated laws of Divine order.

This state of things is confirmed by a traveler in 1811, who says: —

I was lost in a strange suspension of the powers of thought in this mountain region; masses of rock, streams and cataracts, fields and woods and the sea that bounds make an enchanting dwelling place. The simple life of these good Tartars, their cottages cut in the solid rock and concealed by the thick foliage of surrounding gardens; the flute of the shepherd, the flocks scattered on solitary hills remind the stranger to-day of the Golden Age, ignorant of war and the frauds of trade, and luxury, accompanied by its vices.

Among these very early people marriage was of so lovely a character that everything that was beautiful and true was compared with it; so it came down through the ages as a figure of speech. All the constituents and energies of nature, which later deities were intended to personify, were perceived to be in their qualities and functions, male and female, and to sustain

the world in its integrity and comeliness by perpetual communion.

That this spirit may be restored and we more fully realize the truth of the words Browning puts in the mouth of the Gypsy Queen, we most earnestly desire.

If any two creatures grew into one
They would do more than the world has done;
Though each apart were never so weak,
Ye vainly through the world should seek
For the knowledge and the might
Which in such union grew their right.

— "The Flight of the Duchess."

Not loss of individuality, by any means, but a harmony at once supplementary and complementary, produced by an abandonment of self, is the radical cure for conditions existing to-day, so far from the old paths.

The whole work of Plato in "The Republic" is to restore lost values. The mothers were found unfit to care for their children after two or three years of age, and guardians must be appointed to train them for the State. While his philosophy is great, and he is the inspiration of many thinkers of modern times, yet he is surely at fault in his failure to train parenthood.

Froebel says:—

We presume to have insight into divine things, and yet neglect as unworthy of notice those human relations which are a key to the divine. As long as mothers do not know how to administer the priestly office at home, so long will the homes suffer.

I wish Froebel had spoken of the father's failure to be the pillar in the home.

Again Froebel:—

Only the quiet, secluded sanctuary of the family can give us back the welfare of mankind. In the foundation of every new family the heavenly Father, eternally working for the good of the race, speaks to man through the heaven he has opened into the hearts of its founders.

With each new family is issued a new call for ideal purity and true development.

Women must fit themselves to undertake this greatest problem of the times, because upon them forever rests the early care of the children, upon which, we might say, all else depends. It is the mother who receives the soul, clothes it and brings it forth into active life, guides it and prepares it to observe and study under the father's care, later in the wider life outside the home.

The life of the child ripening into boyhood and girlhood, — let it not be said that we see it not. Real, though it is, that we feel it not; that its life moves with the race life and we know it not; shall it be any longer said that we not only fail to guard, nurse and develop this inner germ, but rather stifle it and crush it, obliging it to find another side, a weaker side, to manifest itself?

Think of the old idea that youths and maidens are reborn, say from twelve to twenty years of age; that they need help which can and should be given as in the first infancy, and this necessity to be met with more care and wisdom than has hitherto been observed by us.

These thoughts, once prevalent, need to be revived and made familiar, if we would strengthen the foundations of our homes, lessen our criminal class and greatly diminish the number of unfortunates. Surely it is to carry on such a good work of education that the National Congress of Mothers has come into being, to take an enlightened educational interest in the welfare of family life, with the official recognition that parenthood is a vocation, — a most vital truth, for which men and women must move together for the devising of ways and means to overcome the ignorance that has made its most fatal stronghold in the homes of our nation.

SUSAN WOOD BURNHAM.

"WHAT IS PRAGMATISM?" *

THE only way to get a complete knowledge of Pragmatism is to read the current literature on that subject both pro and con, and especially what has been written by Mr. Charles Peirce, and by Professors James, Dewey, and Schiller. Indeed, the fact that Pragmatism is a growing philosophy is perhaps the main feature of its interest. The genuine doubt as to what it will come to and whether in the end it will result in a really new contribution to the world's philosophy or not is a most wholesome and proper stimulant to serious inquiry and systematic investigation. Then, too, when men of the brilliancy and originality of Peirce and James stand sponsors for it, such investigation is sure to be fruitful of fresh insight into life and experience.

For those, however, who cannot make such a serious business of philosophy, Dr. Pratt's book is an excellent substitute for wider reading. The book itself is neat and attractive in its makeup, and is well printed. The only serious error in printing we have discovered is the persistent misspelling of Mr. Peirce's name.

From the point of view of style, clearness and fairness the book is admirable. As an honest discussion of the fundamental issues of Pragmatism it is able and helpful. To New-Churchmen the point of special interest is the author's stout defence of the doctrine of correspondence, and his maintenance of the ultimate character of this doctrine as against the pragmatistic attempt to deprive the fact of correspondence of its fundamental significance, and reduce it to a secondary aspect of an experienced relation, which is exemplified in every instance of verification. But this brings us directly to the consideration of the

*"What is Pragmatism?" By JAMES BISSETT PRATT, Ph. D., Assistant Professor of Philosophy in Williams College. New York: The Macmillan Co. 1909. 254 pp. Price, \$1.25.

form and contents of the book. First of all we note that the author takes his task seriously. He proposes to give a definite and if possible, a convincing answer to the question, "What is Pragmatism?" He approaches his subject in a fair-minded spirit, and with the equipment of a trained student of philosophy. The book, therefore, is not the external comment of an amateur, or of a merely superficial antipragmatist. It is an interesting and valuable philosophical discussion of Pragmatism as a system of philosophy, which proposes innovations and new interpretations of experience which undertake to overthrow and supplant the historic philosophy of the ages known as Idealism. In other words, Pragmatism is revolutionary. It professes to occupy a point of new departure, and to be in the possession of new truth and of a new method. The very word truth takes on a new meaning for Pragmatism. We want to know, therefore, what is this new meaning and new method.

At this point Dr. Pratt begins his undertaking. The book originally was a course of six lectures given to the Glenmore Summer School in 1908; and the lecture form is retained. The first lecture discusses the question of "Meaning and Method in Pragmatism." The question of meaning leads to the pragmatic view of truth. So the second and third lectures deal with the problem of truth under the respective headings: "The Ambiguity of 'Truth'," and "The Pragmatic View of the Truth Relation." The consideration of the nature of truth leads inevitably to the problem of knowledge, and this to the theory of reality, and naturally reality for religious experience. Accordingly, chapters four and five deal with "Pragmatism and Knowledge," and "Pragmatism and Religion." Finally, since the very name Pragmatism suggests and appropriates all the advantages of what is practical, the book ends with a chapter on what we are to understand by "The Practical Point of View."

All these subjects are discussed with a serious and keensighted thoroughness. But to bring out the real merits of the book we must follow the discussion more in detail.

At the outset the author remarks that Pragmatism makes large claims. It offers itself as a method of clearing up our ideas and of getting at the truth. It is a method of solving our problems, of eliminating meaningless questions, and of choosing, and confining ourselves to, really important issues. It says: "Let us think clearly and to the point, and sign an intellectual Declaration of Independence from all unmeaning concepts." "Don't seek to solve a question," says Pragmatism, "until you know what you mean by it. Think, as far as possible, in concrete terms. Never let yourself be hoodwinked or browbeaten by big words and verbal abstractions," etc. (p. 6). The banner under which the pragmatists march is "Away with Logomachy and Meaningless Abstractions!" Now the question is who would have the hardihood or the disposition to oppose such an admirable program and movement? Are we not all pragmatists marching under the banner, "Away with Logomachy and Meaningless Abstractions!" Do we not all try to think clearly and avoid nonsense? Are we not all striving after the real truth? "Unless Pragmatism has something more distinctive and original to offer is it anything more than a new and rather superfluous name for some exceedingly old and common ways of thinking?" (p. 8.) What more, then, is Pragmatism? We have caught its spirit, let us seek its substance and form. "Pragmatism," according to Mr. James, "is a temper of mind, an attitude; it is also a theory of the nature of ideas and truth; and finally, it is a theory about reality" (p. 9). In other words, "More specifically, it may be said that Pragmatism offers us a theory of *meaning*, a theory of *truth*, and a theory of *knowledge*; and that it is trying to work out a theory of *reality*; and that it is also a general point of view or way of looking at things," etc. (p. 9). "Pragmatism," in the author's view, "is traceable to two main streams of influence"; Kant's doctrine of the primacy of the practical reason, a doctrine reformulated and forcibly expressed in Professor James's "Will to Believe," and the modern scientific view of the nature of hypotheses, as shorthand expressions of human experience. "Hypotheses," "laws of

nature," "scientific generalizations," etc., are short ways of telling us what has happened, or what we may expect; and they are serviceable as instruments for the proper guidance of human action. If the hypothesis works, it is true; if not, it is so far, false. The only test of its truth is its successful working. Whether it works because it is true, or true because it works, the pragmatist is undecided or indifferent. The *locus classicus* of this conception of truth is Mr. C. S. Peirce's article in the *Popular Science Monthly* of January, 1878, entitled: "How to Make our Ideas Clear." In this paper Mr. Peirce says: "Consider what effects which might conceivably have practical bearings we consider the object of our conception to have. Then our conception of these effects is the whole of our conception of the object." The word "Pragmatism" and the philosophy of Pragmatism have grown out of the use of the word "practical" in the above statement. According to this all meaning is practical, that is, the whole meaning of a concept consists in the action to which it points, or in which it results. This is the pragmatist's theory of meaning, and it is the fundamental principle of Pragmatism. The obvious criticism is that, though we may admit that all concepts result ultimately in action, there are phases of meaning quite apart from the practical consequences of the concept, unless, indeed, we take "practical consequences" as coextensive with experience. In that case Pragmatism would lose all its distinctiveness and simply fall back into the common view, that all ideas refer to experience of some sort or other. Professor James, perceiving the narrowness of Peirce's formulation, corrected it by interpreting the word *practical* to mean, not so much *action* as particular concrete experience. To the same effect Professor Dewey says: "Things are what they are experienced as being; to give a just account of anything is to tell what that thing is experienced as being" (p. 21). This, no doubt, is a characteristic and a competent statement of Pragmatism, and Pragmatism deserves credit for placing due emphasis upon experience as the field of meaning. But unless experience be taken in an absurdly narrow sense, the principle

does not contain anything that is new. In fact, so interpreted, Pragmatism is nothing more than a reassertion of Idealism. It says, in effect: Never discuss a question that has absolutely no interest and no meaning to any one (p. 45). As a doctrine of meaning and method then Pragmatism is disappointing; but, as we have said, on the basis of its doctrine of meaning, the pragmatist rests its claims to a new view as to the nature of truth. Let us now see what the claim amounts to.

The pragmatist's insistence on the appeal to experience as the test of meaning is even more characteristic of its doctrine as to the nature of truth. The author reminds us that the word truth is "notoriously ambiguous," and reduces the commonly-accepted meanings of the word to three, namely: (1) "a synonym of 'reality' ; (2) a synonym for known 'fact,' or verified and accepted belief; (3) as the relation or quality belonging to an idea which makes it 'true,' 'its trueness'" (p. 52). As an instance of the first meaning he cites Mr. Bradley: "Truth is the whole universe realizing itself, in one aspect," a form of statement which reminds us forcibly of Swedenborg's doctrine, that truth is the form of good, and good and truth are the universals of creation. This view of truth as "reality" Pragmatism rejects with characteristic scorn and derision; but truth as known "fact," or as verified and accepted belief it accepts as the citadel of its strength, and herein makes the issue between "verification" and "trueness." The pragmatist maintains that a claim cannot become "a truth" until it is verified, but the non-pragmatist raises the question whether a claim that has been verified was not also true before it was verified. With this the issue between the pragmatist and the non-pragmatist becomes acute. On this issue the pragmatists waver and divide into "the radicals" and "the conservatives." Professor James, representing the conservatives, maintains that the objects to which the ideas refer are really there as the condition of verifiability, while the radicals, like Professor Dewey, contend that ideas are simply plans of action referring to nothing outside of themselves, and so are true, in so far only as they are experienced to be true in

verification. It is clear that the issues here raised rest upon different theories of knowledge, and we pass next to the chapter on "Pragmatism and Knowledge."

The pragmatic doctrine of meaning, as we have seen, ignores the reference of the idea to any object external to itself and inaccessible, so "truth" for the pragmatist is not the relation of idea to such object, but precisely the experienced transition from the one to the other. Quite consistently, therefore, the pragmatic theory of knowledge rejects the notion of outside object, and reduces knowledge to the experienced stages of fulfilment in passing from idea to object. The standing criticism which the author urges against all these views is the necessity for recognizing the object as real outside the knower's experience, and therefore the relation of transcendence is inevitable. Thus, according to our author's argument, we are thrown back upon the correspondence theory, which in the end demands a super-human knower to experience the correspondence. With this result Pragmatism comes face to face with the religious problem, and the way seems open for it to accept that larger interpretation of experience, which does justice to all its aspects, and which leaves the universal human conception of God as the Divine life untouched. Knowledge, truth, and meaning alike, lead to God as their reality and fulfilment. It would seem, however, that Pragmatism to take this step must enlarge its notion of "practical," and take the term "consequences" as equivalent to possible experience. This done we may wish the pragmatist all success in his stubborn effort to take experience as it comes, and keep true to it at all hazards. It seems to us that the book before us is an effective spur to just this effort.

LEWIS F. HITE.

EDITORIAL DEPARTMENT.

THE DRAMA AS A RELIGIOUS INSTRUMENTALITY.

THE theatre of modern times has, as a rule, been so completely dissociated from the Church, and all that the Church stands for, its appeal has been so largely to the sensuous nature, not infrequently pandering directly to prurient sensual appetites, that it may not be easy for the ordinary mind to think of the staged drama as an effective religious instrumentality. Yet a careful study of history reveals the fact that if dramatic exhibitions did not originate in the Church they speedily found a place and subjects there. A competent authority, recounting the rise of the drama in England is responsible for the following statements:—

Ecclesiastics were frequently the composers of the religious pieces, or mysteries, and they were found not seldom to be the actors. . . . Those old religious plays are generally divided into two classes — *miracles* or miracle-plays, and *moralities* or morals. These pious pastimes existed long before the Reformation, and were not overthrown by that great revolution in the opinions and beliefs of the country.

Elsewhere the same authority enlarges upon the subject as follows:

It is a mistake to suppose that the hostility of the reformers was what suppressed these exhibitions. The fathers of the Reformation showed no unfriendly feeling towards them. Luther is reported to have said that they often did more good and produced more impression than sermons. The most direct encouragement was given to them by the founders of the Swedish Protestant Church, and by the earlier Lutheran bishops, Swedish and Danish. . . . In England, the greatest check they received was from the rise of the secular drama; yet they continued to be occasionally performed in the times of James I. and Charles I., and it is well known that the first sketch of Milton's "Paradise Lost" was a sacred drama, where the opening speech was Satan's Address to the Sun.

The writer then goes on to show that in the Catholic south of Germany, "where these miracle plays had preserved most of their old religious character," they were very thoroughly suppressed because "even there, they had begun to be tainted to a limited extent

with the burlesque element, which had brought them into disrepute elsewhere."

A single exception was made, however, in the case of Oberammergau, in Bavaria, where the villagers — in the year 1633 — "on the cessation of a plague which desolated the surrounding country, had vowed to perform every tenth year the Passion of our Saviour out of gratitude and as a means of religious instruction: a vow which had ever since been regularly observed." But the exception carried with it the condition that "everything which could offend good taste should be expunged from the play," which led to its being "somewhat remodelled."

While the world-wide celebrity which this miracle-play has gained in later years renders anything more than passing reference to it quite unnecessary, we cannot refrain quoting from the authority we have been following, a few brief characterizations of its more striking features, so clearly do they reveal the spirit that enters into the performance and the influence which goes out from it.

The inhabitants of this secluded village, long noted for their skill in carving in wood and ivory, have a rare union of artistic cultivation with perfect simplicity. Their familiarity with sacred subjects is even beyond what is usual in the Alpine part of Germany, and the spectacle seems still to be looked on with feelings much like those with which it was originally conceived. What would elsewhere appear impious is to the Alpine peasants devout and edifying. The personator of Christ, considers his part an act of religious worship; he and the other principal performers are said to be selected for their holy life, and consecrated to their work with prayer. The players, about 500 in number, are exclusively the villagers who, although they have no artistic instruction except from the parish priest, act their parts with no little dramatic power, and a delicate appreciation of character. The New Testament narrative is strictly adhered to, the only legendary addition to it being the St. Veronica handkerchief.

Viewed as addressing the reverent mind which rests in the simple teachings of the Sacred Scriptures we have perhaps in this wonderful enacting of the scenes of the Lord's passion by the peasants of Oberammergau, the most striking illustration now extant of the drama as a religious instrumentality. Its power clearly lies in the objective presentation of what enters into the letter of the Divine Word. It is the plain gospel narrative enacted under conditions that give to it an intense reality and a corresponding impressiveness.

In this country we call to mind a few recent instances of the dramatization of the Bible story, and there very likely have been others

which have not come under our observation. Those that we have seen were pervaded by a reverent spirit in both their preparation and their rendering, and we do not recall in their composition marked departures from the scripture text, which there would be a temptation to make for the sake of effect. As a rule, they were genuinely effective in making the familiar story more vivid, in giving it an objective reality that served to impress its details, as well as its leading features, more indelibly upon the memory.

Perhaps we may say that these more recently devised stage presentations of the dramatic scenes portrayed in the letter of the Word are chiefly differentiated from the Passion Play of Oberammergau by the fact that in the latter the performers are not acting a part, they are rather taking a part. In their simplicity they live in the sacred drama, and their personation of its characters comes to possess to them the quality of religious worship, — which can hardly be said of the stage actors.

But, in spite of these differences, the fact must be recognized that there is little, if anything in the plays referred to which strongly appeals to the more interior religious mind. They may emphasize and intensify what is brought to us in the literal story of the Word, but they do not take us beyond this story. The moral lessons which the simple in mind discern upon the surface of the sacred volume and to which they are ready to give a glad welcome may be made to come home to the life with greater power through these dramatizations, and herein lies their chief value — a value which we would not overlook or underestimate. But with those who hunger for deeper lessons — for “the bread that cometh down from heaven and giveth life unto the world,” there is a demand for something more. There is a longing for the religious drama, which in its objective presentations of life shall take account — even if it be but an unconscious account — of the fact that the promised “Spirit of truth,” which it is said should lead us “into all truth,” has now come and is extant in the world seeking to make all things new by laying open to us with a fullness hitherto impossible the profound meaning and purpose of our existence and all that goes with it.

The drama of this character may be slow in coming, but if we are right in our estimate of its use, a place will be found for it sooner or later. Its mission may be limited to the general, but forcible setting forth in objective guise of the great principles which mark the dawn-

ing of a new era of genuinely rational truth. Yet to such as have before them right standards of progress and, at the same time entertain broad views of the methods by which it is to be realized, these dramatizations will not improperly be looked upon as efficient religious instrumentalities for helping forward the descent into the world of the new truths which the Lord is now revealing out of His Word. And more than this, they will be regarded as instrumentalities which shall signally promote the effective reception of those truths among men, through the earnest appeal which an objective presentation of them is sure to make to the affections of such as they reach and touch.

We have been led to consider this interesting subject by the recent witnessing of a play which if it does not fulfil the ideal above suggested, certainly impressed us as going very far toward doing so. Its title is "The Servant in the House;" and, as we followed its very satisfactory presentation, it had for us all the character of a profound and searching objective sermon from the text, "I am among you as he that serveth." These words were not quoted but the spirit of them seemed everywhere present in the movement of the drama. There was throughout a stripping away of appearances and a laying bare of motives and purposes with a view to the distinct revealing of a life of service as the real life, and as such, the only life worth living.

The pompous bishop, who viewed his sacred office as lifting him on to a pedestal above his fellow men, who was outraged at the thought that he had breakfasted at the same table with a common laborer and who did not hesitate to disclose his wholly mercenary spirit, when he deemed himself with his like,— was by no means presented as a type of his class, for the "Servant in the House" was likewise a bishop, in disguise. But he was made forcibly, and even ridiculously to demonstrate how empty and worthless are all the outward insignia of holiness, where the love and thought of service are absent.

The unhappy vicar, at whose house the scenes of the drama were enacted, and in whose heart and life a desperate struggle was being waged through his earnest efforts to build up the church in external ways while refusing to stretch out a helping hand to his own disheartened and sorely-tempted brother who occupied a lower social plane than himself and followed the uninviting calling of a drain-cleaner, was made to set forth most strikingly the utter impossi-

bility of doing or promoting good without first putting away evil as sin. He had been simply covering over that which should have been removed, he had been seeking to beautify the life from without, while neglecting to do the work needful to its being cleansed from within. And so the ancient and revered church in which he ministered seemed rotting beneath his feet and everywhere exhaling an offensive stench instead of giving forth the sweet odor of genuine sanctity. Indeed when the faithful drain-man reached the foul source of corruption in his searching investigations, it proved to be like the whited sepulchres to which the Lord likened the hypocritical Scribes and Pharisees, — “full of dead men’s bones and all uncleanness.” And not until the vicar came to see and to confess that he had been living a falsehood, that his life had belied his profession and must no longer do so, was the evil probed and its character disclosed.

And in the experience of the neglected brother who becomes the instrument to do the probing, we have beautifully and touchingly portrayed the operation of what is known in the teachings of the New Church as “remains.” He comes upon the scene an apparently hardened, desperate character, full of bitter hatred not only of his brother whose house he now enters for the first time, but of everything pertaining to that brother’s sacred calling; obtrusively careless of all the courtesies of refined living, profane in speech and aggressive in behavior, his mind seems closed and steeled to any ministries that would bring him uplift. But by a combination of circumstances, recognized as most clearly providential, he is brought for a brief hour under the influence of a little girl — his own daughter, although she knew it not — whose genuine sympathy and whose innocent desire to serve one in sore need of loving service, coupled with a strengthening word from the “Servant in the House,” — are instrumental in awakening within him the slumbering remnant of good, and, as he confessed later, making “a new man of him.” And he goes forth so lifted up and heartened that the revolting task beneath the church, to which he had set himself, became transfigured as it was viewed in the light of the noble end to be realized, and took the character of a work of artistic beauty, the accomplishment of which aroused all his enthusiasm. And, finally, in “the Servant in the House,” whose simple, dignified presence was the moving power all through the drama, we have most effectively personated the transforming spirit of service.

This feature of the play has been adversely criticised by some leading periodicals one at least, characterizing it as "a bold portrayal of Jesus upon the stage." We saw nothing in the presentation of the drama to justify such criticism, however, and we are happy to be able to give the author's own assurance that he did not intend to have the character referred to so interpreted. In a letter addressed to one of the editors of the *REVIEW*, he thus writes:—

It does seem strange that I should be so misrepresented. . . . The symbolic presentation of Christ, through a man who realizes his spirit in his life, is not only a legitimate subject for art, but the only subject worthy of consideration in life.

We are glad to quote these words not only for their reply to the unwarranted criticism cited, but for the illustration they give of the spirit in which the drama was conceived.

We have sought to give our impressions of the character and purpose of this remarkable drama but these can hardly be regarded as complete without a word concerning the reception given it by the audience in attendance when we witnessed it. As it was a usual *matinée* we presumed the audience to be of the average quality. As such it was to us most interesting and significant. The whole sphere of the occasion differed from that of the ordinary theatrical play. From the beginning it seemed much like that of a religious service. Plainly those present were deeply impressed by the unusual character of the performance. For a long time there was no applause. When at last it came it was subdued, and continued to be so to the end. At no point did it drop to the level of mere approval of the actors; it was evidently a tribute to the sentiment of the drama, rather than to the quality of its rendering. The latter was marked, however, by an earnestness and sincerity which well befitted the serious purpose of the author's work.

We can only add that to us the whole experience was a striking and instructive revelation of the possibilities of the drama as a religious instrumentality.

W. H. M.

TURKEY BEING MADE NEW.

"NEW TURKEY" is now the center of interest upon which the eyes of the civilized world are fastened. "New Turkey," according to Dr. Washburn, has at length been born. Dr. Washburn was for quarter of a century President of Robert College, Constantinople, and has intimate acquaintance with the situation at the capital of the Ottoman Empire. Writing in the *Outlook* for May 15, he says: —

At last we have a New Turkey. Abdul Hamid was the incarnation of the old, and so long as he was on the throne there could be no assurance of any permanent change. The joy of last July was premature. . . . The skies were bright enough in July, but the Young Turks failed to take warning. Their triumph seemed to be so complete and the Sultan so complaisant that they took no note of the clouds that were gathering, and forgot the cave of the winds until the storm burst. For the moment the Young Turks in Constantinople lost heart, but the rally in Macedonia was magnificent. The counter-revolution lasted only eleven days. Constantinople was taken by storm, the Sultan dethroned and imprisoned, a new Sultan proclaimed. The sun has come out again. There is a New Turkey, but what will come of it remains to be seen. Whatever hope there may be of realizing the dreams of last July is in the Party of Union and Progress. They propose to rule through the Parliament, in which they have a large majority, and to carry on the administration through ministers responsible to the Parliament, although, according to the constitution, the Sultan appoints the Grand Vizier and the Sheik-ul-Islam. (*Outlook*, Vol. 92, p. 114.)

Turkey has a remarkable place in the geography and history of the nations of the earth. It lies in the midst of three continents, Europe, Asia and Africa; and its domain reaches out into them all. It is composed of a variety of races belonging to them all, but a peculiar people has been in control of this mixed empire, with a despotic ruler until now. In this ruler has been perpetuated the unlimited powers of the oriental despot united with the divine prerogative of a prophet of a peculiar religion, a religion of the sword. The revelation, or sacred book, upon which this religion is founded, has been derived from both the Old Testament of the Jews and the New of the Christians, in accommodation to the needs of the oriental world. Hence, its place in history corresponds with its geographical position, between the west and the east, the south and the north — between the

Christian nations and the nations of the past contemporary with, and preceding, the Hebrews in the ancient religions of Babylonia and Egypt. The Sultan of Turkey has always been the vicegerent of Mahomet, the prophet founder of this peculiar church and nation. In this we find a resemblance to the Bible nations of the past — a oneness of church and state, a theocracy. Perhaps for this reason the Bible land is now included in this semi-ancient domain. In the writings of the New Church we read: —

Thence arose the idolatries which filled the whole world. . . . For the extirpation of all these idolatries, from the Lord's Divine Providence it was brought about that a new religion should auspiciously begin, accommodated to the genius of the people of the East, in which there should be something from the Word of both Testaments, and which should teach that the Lord came into the world, and that He was a very great prophet, the wisest of all men, the Son of God. . . . That it did not acknowledge the Lord as the God of heaven and earth was because the orientals acknowledged God the Creator of the universe; and they were not able to comprehend that He came into the world and assumed the Human. . . . All of that religion who acknowledge the Lord as the Son of God, and at the same time live according to the precepts of the Decalogue, which they also have, by shunning evils as sins, come into a heaven which is called the Mohammedan heaven. This heaven has also been divided into three heavens, a highest, a middle, and a lowest. They are in the highest who acknowledge the Lord as one with the Father, and so acknowledge Him as the only God; in the second heaven are they who give up their many wives and live with one wife; and in the last those who are being initiated. (*Divine Providence*, 255.)

The religion of the Jews was of the lowest natural mind; at heart they were idolaters, although they stood among the idol-serving nations of their day for the worship of the one true God, Jehovah. The Mohammedans are also natural-minded men, or theirs could not be the religion of the sword in accordance with the letter of the Old Testament Scriptures, nor could they be polygamists; but they hate idolatry, and pant for its destruction by the sword. Tri-personal Christianity is to them a form of idolatry; hence their deadly hatred of it. This accounts for the terrible massacres of Christians, of which they have been guilty from our point of view. They engage in them from zeal for their religion, as did King David of old. King Saul was punished with the loss of his crown because he did not utterly destroy the Amalekites (1 SAM. xv.). This religious zeal, which has come down to them from a too literal interpretation of the Old Testament, accounts in part, at least, for their cruelty. It is less reprehensible,

therefore, horrible as it is in our sight, than the wars of the Christians of the past, for Christianity is the religion of brotherly love and peace. And it is the shame of the Christian nations now that they so distrust one another that they continually cultivate the arts of war, and have not dared to restrain bloodshed in Turkey for fear of greater bloodshed from one another, and also from anxiety lest one should get more than his share of the pillage if the domains of that great empire should be forcibly divided among them.

But the Lord in His second coming is putting an end to all these horrors of the sword. Not only have new Christian heavens been formed to put a new conscience into Christian nations on earth, and fill them with heavenly ideals of freedom, and heavenly aspirations for righteousness; but new Mohammedan heavens also. These heavens, which Swedenborg saw forming at the time of the last judgment in the other world, in which the good Mohammedans were taught to worship the Lord in his second coming, and to give up polygamy for His sake, have been exerting a powerful influence in Turkey, and among all good Mohammedans on earth. This is the meaning of the Turkish revolution now taking place. It has the same cause as our own American Revolution, to which liberty and progress in the Occident owe so much. The new heavens and new earth, and the new church descending into the new earth, are for the whole world, and come like the light shining out of the east into the west. The "Young Turks" have been studying the constitutional governments of the west because their minds have been opened to a perception of their value by the influence of the new Mohammedan heavens. They are now rising up in might against the Mohammedan institutions of the past because a new love of heavenly institutions is stirring in their hearts. The revolution has appeared suddenly, and some are saying it must fail because the people are not educated for self-government, which can come only after long years of preparation. But self-government is really the government of truth and justice, the government of God. This has been coming into Turkey, as into Europe and America, for more than a century, out of the new heavens. Thirty years ago, the patriot, Midhat Pasha, framed the present constitution and put Abdul Hamid II upon the throne, pledged to promulgate it. But Abdul buried it and murdered his benefactor. The Lord has waited patiently for the ripening of the consequences of that crime; for it involved the ripening of the nation to avenge it. And yet it is not vengeance in His sight, nor in that of the "Young Turks," who constitute the party now in power, the "Committee of Union and Progress," who are Midhat's

friends and successors; it is only "making for righteousness." The Ottoman journals read as follows:—

Thirty-two years ago, when Abdul Hamid came to the throne, Midhat was the idol of the Young Turks, and especially the softas, or university students. Almost every Turk who was banished for any cause to the great cities of Europe became at once an adherent of the cause of Midhat, and within the last ten years there has grown up a chain of committees reaching from London to Salonika. . . . The work of the committee has been in two directions: to publish literature advocating the cause of freedom in Turkey, and to harmonize Christian and Mohammedan in the empire. (*The American Review of Reviews*, Vol. xxxviii, p. 490.)

How wonderfully this committee has been led by the Lord to coöperate with the new heavens in the endeavor to harmonize Mohammedanism with Christianity as a means of receiving Him in His second coming!

Happily, under Divine Providence, the new Sultan, Mehmed V., declares himself to be in full sympathy with the constitution. He has been a prisoner in the Dolmabahgtche Palace, on the shore of the Bosphorus, since his elder brother's accession to the throne; but still has been able to keep in some touch with the world's progress, and professes to have been always a friend of the constitution and the movement for freedom and reform. If this is true, and there is no reason to doubt it, we may regard him as one of the good among the Turks who have been open to the influences of the New Mohammedan Heavens. He will be a most important help in the place of the dreadful obstacle which his brother, Abdul-Hamid II, has been, to the birth and growth of "New Turkey."

That multitudes have been prepared for this event, or at least to welcome it, is shown by the following:—

Seldom, if ever, in the history of modern nations has there been a more rapid transformation of character, or a more thorough change of feelings than that witnessed in the Ottoman Empire on the promulgation of a constitution. Moslems and Christians, Jews and Armenians, Greeks and Bulgarians, in fact, all the heterogeneous elements of the polyglot Ottoman Empire, embraced one another, shedding tears of joy. (*The American Review of Reviews*, Vol. xxxviii, p. 609.)

We learn that cities were decorated in flags and bunting; branches of palm trees were arched across the streets, rugs were brought out to carpet them, shop windows were decorated, fireworks were sent up at night, and orators addressed mass meetings of from ten to fifteen thousand rejoicing people. Indeed, good feeling went so far that Moslems extended the Is-

lamic salutation even to Christians, saying, "*Eas salaam alickum ya akhie* (Peace be unto you, my brother)." There have been horrible massacres of Christians by Moslems all down the history of Turkey; but may we not hope that a different spirit is now to descend from the Lord in His second coming, as fast as men can be prepared by education and righteous civil governments to receive it?

H. C. H.

WHAT IS VITAL IN CHRISTIANITY?

THE recent movements of thought, especially the study of religion from the historic, psychological, and other points of view, have wrought changes in the religious opinions of men of the most various ecclesiastical affiliations, and the feeling is growing that the historic foundations of the Christian faith are being undermined. "Modernism," in one form, has invaded the Roman Catholic Church, and has gained a foothold with some of its strongest intellectual leaders. In another form, appropriating the spirit and the prepossessions of that intellectual disposition popularly designated Evolutionary Philosophy, it has developed a triumphant wave of naturalism which threatens to submerge Christian traditions under heedless skepticism and bold denial. This spirit and method under the guise of "Higher Criticism" has already played havoc with the Christian Scriptures, and as current Unitarianism it is challenging the fundamental article of the Christian faith, the Divinity of our Lord Jesus Christ. The Christian Church has, from the beginning, wavered both in dogma and in faith on this point, though no doubt there has been a constant tendency and effort to look to Christ as God. It must also be conceded that the strict letter of the Gospel is ambiguous as to just what Christ actually claimed for Himself, sometimes apparently addressing God as a separate person distinct from Himself, and sometimes identifying Himself with God. It is quite natural, then, that to this day the church should be in doubt as to the supreme divinity of its Lord and Saviour. In fact, it was not until Swedenborg revealed the systematic spiritual meaning of the entire Christian Scriptures, and especially the spiritual meaning of the Gospels, that the church came into the possession of a clear and consistent doctrine as to the Lord's absolute divinity and oneness with God. In the New Church alone is it affirmed with unequivocal directness and with intelligible consistency that the Lord Jesus Christ is the one only God. This affirmation is made rationally acceptable by the doctrine of Glorification supplementing the doctrine of Incarnation.

At this point we are reminded that there are elements in "Modernism" which prepare the way for a truer conception of God and of the Bible than the traditional Christian conception. Indeed, if we look at this movement in a large perspective we see unmistakable signs of advance both in religious philosophy and in practical faith. One of the redeeming features which relieves the movement of out and out naturalism is the spiritualistic philosophy of the day known as Modern Idealism. This philosophy is a standing and an effective protest against conceiving God by means of naturalistic ideas. Here, too, Swedenborg is the pioneer. He abounds with cautions and injunctions against thinking of spiritual and divine things by means of space and time ideas, and he points out over and over again the capital error of thinking of the Lord as a person in the naturalistic sense, that is, as a space-filling body. In a very important and instructive passage in the "Apocalypse Explained," 1104, he issues this solemn warning: "Take heed, therefore, not to think of the Lord as a man like yourself, but think of the Lord as a man who is God." "The worldly and corporeal man," he says (*Ibid.*, 1114), "Sees God only from space. . . . In this way does every sensual man see God." "There are two ways of thinking: one abstract, which is spiritual, and one not abstract, which is material. The abstract, spiritual idea of the life which is God, is that life is love itself, and wisdom itself." (*Ibid.*, 1124.)

In the "Apocalypse Revealed" (611), he says: "Every one who thinks of God from person only and not from essence, thinks materially. To think of His essence from His person is to think materially, but to think of His person from His essence is to think spiritually." We might, by further quotation, expand these statements indefinitely, but this is sufficient to show Swedenborg's position that naturalistic thinking about God when taken up into and made a part of a system of philosophy becomes false and mischievous. "All Naturalism," he says (*Ibid.*, 1220), "Arises from thinking about the Divine from the things proper to nature, namely, matter, space and time."

Modern Idealism has unquestionably done good service in freeing the mind from naturalistic prepossessions, and especially from the naturalism of "Evolutionary Philosophy"; and in no respect has this service been more valuable than in freeing the traditional idea of God from its naturalistic crudities. In a word, it has prepared the modern mind for Swedenborg's genuine spiritual doctrine. But we

should not be too eager to embrace the views of Idealism, nor should we adopt its conclusions without due reflection, for this philosophy, in fact, all philosophy, is prone to generalize and sublimate ordinary experience until all definiteness and concreteness are lost in abstractions. This tendency, with its accompanying danger, is ominously noticeable in recent attempts to interpret Christianity, and especially the Gospel record and the nature of Christ in philosophical terms. In these interpretations definiteness and concreteness are dissipated in the metaphorical and highly-abstract spiritual meaning assigned to the most matter of fact statements of the record where, indeed, inconvenient statements are not relegated to legendary fiction, boldly denied or altogether neglected.

Under these circumstances it is pertinent, if not imperative, to ask the question, "What is vital in Christianity?" In fact, many are asking it, and various answers are given. One typical and significant answer was given recently by Professor Royce in a course of lectures to the students of Harvard. In these lectures he treated the Incarnation and the Redemption as the vital features of Christianity. Professor Royce's consummate philosophical skill and his profound insight into the nature of religious experience give peculiar weight to his words. Furthermore, when we consider that he is a good, if not the best representative of the most recent phase of idealistic philosophy, his statement of the case challenges our most respectful attention. Unfortunately the lectures have been made public only in meagre newspaper reports, and consequently we have no proper basis for critical comment, but nevertheless, the data are sufficient to enable us to venture upon a brief characterization, which will serve our immediate purpose.

If we glance at the modern efforts to revitalize the church, we observe as perhaps the most prominent, the movement commonly designated "back to Christ," or the "Christocentric" movement. One tendency in this movement is to return to primitive Christianity, and to find in the records of the primitive Christian faith and in the gospels the vital elements sought. With respect to this tendency, Professor Royce takes decided ground that it is mistaken and futile. He sees no advantage in Christianity's attempting to retrace its steps; quite the contrary, he maintains that it would be impracticable and disastrous. In this it would seem that sound opinion must agree with him, and yet there is an element in this attempt to dis-

sociate primitive Christianity from the accretions of tradition, which we must regard as of vital importance, namely, the determination to accept the gospel record as authoritative, and Christ's character and mission as historically and spiritually real in the personal as well as in the universal sense. Here, it seems, we must take issue with Professor Royce and with the modern critics generally. Professor Royce apparently accepts, in the main, the results of "higher criticism," and undertakes to reconstruct the gospel narrative from the point of view of its spiritual and universal significance. In this he undoubtedly throws much light on the spiritual meaning of Christianity, and with his usual brilliancy illuminates the philosophical aspect of Christian experience. But from our point of view, he goes entirely too far in admitting the validity of destructive criticism, and virtually removes the historic foundations of the spiritual superstructure he raises with such admirable skill. Christianity, to be true to its records and to its actual experience of the Divine life must see in Christ more than a mere historic personage who lived at a certain time, performed his part, and passed off the stage leaving only a memory behind. Socrates lives in the pages of Plato, and there is no clearer or more impressive figure in history. His ideals of human life and his performance are equally admirable, but Socrates has not been an abiding personal presence operating directly in the souls of men to mould them into his own likeness. This, however, is precisely what gives to the person of Christ its divine character. Christian experience testifies to the truth of the record, which says: "He that hath seen me hath seen the Father" (JOHN xiv. 9), and "I and the Father are one" (JOHN x. 30). The Divinity of Christ is not a mere matter of record, it is testified by the actual experience of unnumbered Christian lives. In these lives Christ has been an abiding personal presence, moulding human souls into the Divine image. In this experience men have known and possessed the Divine life. No doubt the Incarnation and the Atonement are universal spiritual processes, but once we dissociate them from the historic person and work of Christ, and from his continued presence, we sap the foundations of the Christian religion and transform it into a vague theism. We are not at present concerned with arguing the truth of the Christian religion nor its superiority. We are concerned directly with its proper interpretation. Any interpretation, however admirable its spiritual insight, or however illuminating in the realm of religious

experience is false to the very essence of the Christian faith and life when it refuses to take Christ at His word and accept Him as the supreme and sole object of worship, as the one only God. We insist that Christianity is the outcome, not of myth and legend, but of the abiding presence and operation in the souls of men of the one Divine life, the Lord Jesus Christ, and we maintain that this faith and life is the supremely vital element in Christianity.

Nevertheless, we are not blind to the fact that there are difficulties involved in this doctrine, difficulties with which historic Christianity is familiar; difficulties which traditional Christian philosophy has not solved. It is because we see evidences in contemporary philosophy of a trend away from the acknowledgment of Christ as God that we are entering our protest and affirming our faith. We are all the more constrained to do this, for the reason that we believe we have the light by which the difficulties can be solved by any one who will make use of it.

In short, we believe that the doctrine of Incarnation and Glorification as contained in Swedenborg's works, and shown in these works to be contained in the spiritual meaning of the Bible, makes the sole Divinity of the Lord Jesus Christ intelligible. On the basis of this doctrine we may summarize the philosophy of the Incarnation and the Glorification as follows: God is love and wisdom. As the love of saving men God took on the human form and nature by conception and birth in and by means of a virgin. This love of saving men which was the inmost essence of the babe, gradually developed in and with the life of the babe, acquiring wisdom and power to understand and to accomplish the task set for it. In the process of appropriating the inner love and bringing it into wise activity in the outer life, the human nature of the Lord was gradually transformed, the evils and imperfections removed, and the Divine love was at length fully embodied in the glorified human nature, so that in the end, at the ascension, the Divine and the human were perfectly united. As this glorified Jesus, the Lord appears and is fully described in the book of Revelation.

L. F. H.

INTERNATIONAL SWEDENBORG CONGRESS.

IN the Address of the Convention of the New Jerusalem in America, to the Conference of Great Britain last June, both bodies being in session simultaneously, the hope was expressed that the day might not be far distant when international conventions might be held in the New Church. Our English brethren have been quick to follow the word with opportunity for the deed. A circular letter has now been received from the committee of the Swedenborg Society announcing its intention to bring forward a plan, at the annual meeting of the society in June, to celebrate its centenary, in July, 1910, "by a Congress which shall be, as far as possible, representative of all institutions and societies throughout the world which are interested in the circulation of the scientific, philosophical, or theological works of Swedenborg." The plan, as far as yet formulated, is to meet July 5, 1910, for a session of four days. Lectures and addresses will be delivered on the science, philosophy and theology of Swedenborg's writings, especial attention being given to their relations to the thought of our day. There will be also religious and social occasions provided. Suggestions for the improvement of the plan have been invited, and the hearty coöperation of all interested in any department of Swedenborg's varied activities, should be enlisted and expected. The place of the meetings will, of course, be London, where the Swedenborg Society has administered its uses for a century. What changes it has witnessed in the attitude of the public toward its work during those long years, culminating in the removal of the mortal remains of Swedenborg from London to Upsala, with unprecedented recognition of his neglected value by Sweden and Great Britain, in the eyes of all Christian nations! Not the least interesting contribution to the program would be some historical sketch of these changes prepared, perhaps, and presented by the New-Church Evidence Society of England. It might be well for the similar society in America to add some account of the changes in public sentiment toward Swedenborg as a scientist and theologian which the century has brought on this side of the Atlantic. All American New-Churchmen, who can possibly arrange to do so, will make a visit to England when this Congress is in session; and many will not forget that it is the right summer for a visit to Oberammergau also.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE MYSTERY OF REGENERATION.

THERE are things of mystery to man connected with regeneration. It is with the man who is becoming regenerate as it is with the wind. As he knows not with regard to the wind, whence it comes and whither it goes, so in the work of regeneration there are things of which he is ignorant; he has no sense whence they come and whither they tend. What is similar to this occurs in another Gospel when, by representatives, regeneration is treated of. "So is the kingdom of God as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how."

Here there is mystery. Man does something in regard to the production of corn. He casts the seed into the ground, but the seed springs and grows up — advances from blade to ear and on to ripe fruit — he knows not how. It is done in some mysterious way in the earth and the air. "So is the kingdom of God": so it is in the regenerating life. Man casts seed into the ground. In the ground of his mind he receives a Divine truth. How it springs up and advances to fruit he knows not.

The Lord said to Nicodemus:—

Verily, verily, I say unto you; except a man be born again he cannot see the kingdom of God. Nicodemus said in reply: How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered: Verily, verily I say unto you: Except a man be born of water and the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee: Ye must be born again. (JOHN iii. 3-7.)

Notwithstanding all the mystery there is about the advancing of the seed to the fruit, there are some simple, plain things that man must do or he never will have any fruit; and notwithstanding all the mystery there is about regeneration, there are certain things a man must do effecting it or he will never enter the kingdom of God.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit. It is not a rebirth in the flesh, but a new birth in the spirit; and in this change, though there are indefinite things about which man knows nothing, there is something which man must do. In being born of water and the spirit there is in both cases an absolute essential agency of his. Water is the great means of cleansing. Spirit is the inward vitality. The word used in the original language to express spirit is the same that is used in our text for wind: "The wind bloweth where it listeth." The wind is a more subtle fluid than water. To be born of water is to be spiritually cleansed — cleansed of spiritual defilement. And spiritual defilement is from the indulgence of evil loves. To be born of water is to be purified from evil loves. In this purification we must needs act. Without action on our own part we shall never be made clean; and the form of our action is the application of the Divine truth that points out evils — shows us what they are — especially the Divine truth of the Decalogue; and discarding the evils there forbidden as sins against God. This form of the Divine truth is the spiritual water which cleanses from evils; and this spiritual water we must in all freedom, as of ourselves apply. This coöperative work is absolutely indispensable to our regeneration. Without this our regeneration would be as impossible as fruit would be without sowing the seed.

But we have not only to be born of water, we have also to be born of the spirit. The spirit, which is expressed in the original by the same word as the wind, represents a more ethereal substance than water, a substance that gives inward vitality. Water stands for such truth as this: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal, bear false witness, covet. Spirit or wind stands for more ethereal truth, such, for example, as this: "All things whatsoever ye would that men should do to you, do ye even so to them." "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God"; and the rest of the Blessings.

These truths are spirit. Received, they give inward vitality; and when we have effectually used the more gross element, the water, in the way of purification, and are born of water, the way is open for the more interior element — the wind, the spirit — and we act from and in accord with this. These two things, so simple and plain, we must distinctly act in; but these are no greater part of the grand,

Divine work of regeneration than preparing the ground and sowing the seed are in the production of the harvest.

What the Lord does in our regeneration without our direct coöperation, we can see something of in what He does altogether beyond what we can do in preparation for the seed which we must sow.

If the ground were not formed and brought into a proper state the seed sown could not advance successfully to fruitage. So if our minds were not prepared to make use of the spiritual water by which we must be cleansed from evils — if we were not so prepared that we should freely apply the admonitions of the Decalogue to our purification, the admonitions would come to us in vain.

But this condition of our minds would never have been secured except by the provisions of Divine love through Divine wisdom. This condition must have been contemplated before our birth and ever after it, up to the time when the water was to be applied. What in Providence happened to us, and what was prevented from happening to us when we were infants and children, all looked to the most perfect preparation possible to us for the act connected with our regeneration which we must do. No wisdom of man or of angel could enter at all into the minutia of this preparation. The things which under Providence we learn in our childhood, and the things we are guarded against learning, the trials and the deliverances we experience, the sorrows and the joys, all have the one Divinely distinct aim that we may be prepared to do effectually the work of spiritual washing when it comes to us to do.

Among the means of our preparation for this action is our spiritual association. There are necessarily connected with every one good and evil spirits. Evil spirits are connected with the evil tendencies in us and good spirits with those that are good. We are affected by both. We are in an equilibrium between them that gives us freedom; and unless, when the time comes for our action there is an equilibrium at such a point that we are free to apply to our evils the spiritual water, the work could not be done. This equilibrium between the good and evil spirits, if such a thing is possible under the laws of Divine order, has been secured, and so, when the hour has arrived for it, the work is done. But it has only been brought about by means of infinite wisdom. The wind has blown where it listed, and we know not whence it cometh, nor whither it goeth. It has been brought about by thousands of ways unknown to us or even to

the angels. For the ordering of this association is a Divine work. In ordering it, the whole of heaven and hell must be distinctly in the view of Him Who orders it.

There must not only be a balance of the forces acting upon the man, but the balance must be entirely suited to the condition of the man. The form of freedom suited to one, would not be suited to another. The most delicate and exact thing conceivable is the balance which is in agreement with, and conducive to, genuine human action — action which will contribute to the building up of truly human life in a man's spirit. Moreover, man's state as he advances in life is frequently changing, and his spiritual association must be changed correspondingly. It must always be adjusted to the existing state; and this condition of things can only be secured by a wisdom which is Divine — a wisdom with which are associated, omnipotence, omniscience, omnipresence. In this view, the wind bloweth where it listeth. Neither man nor angel can do more than hear the sound thereof. Neither can tell whence it cometh or whither it goeth.

In speaking of the two parts of regeneration in which the co-operation of man must be — birth of water and of the spirit — some things have been said as to the mysterious part of being born of water — of that part of which man knows nothing. There is the same mysterious side of birth of the spirit. The ethereal spiritual substance represented by the wind is that higher form of truth which man is made capable of receiving from the Lord, so far as his own action is concerned, when he is born of water, that is, when he is cleansed from evils, by application to his life of the commandments of the Decalogue. This ethereal truth can be thought, loved and applied to life when the man is cleansed from evils. But the same wonderful Providence which must operate in order that evils may be removed, in a way in perfect accord with human personality, must be brought into act in order to the right understanding and application to the life of the more interior truth.

In order that the truth which teaches: "Blessed are the poor in spirit for theirs is the kingdom of heaven," may take its place rightly in the human understanding, and rightly and effectively be applied to life — in perfect accord with human freedom and rationality without any violence to true humanity, there must be indefinite things, only the sound of which man can hear, and with regard to whence they come and whither they go, man is entirely ignorant.

In regard to the two elements of the regenerate life, being born of water, and born of the spirit, it is to be observed that, at least in some conditions of the church on earth, only being born of water takes place here, and being born of the spirit, after entrance by the death of the body into the spiritual world (See *Apocalypse Revealed* 379). In order ever to enter heaven, man must be born of water here, that is, adults must be. But this may take place, when, from the low state of the church on earth, the more ethereal truth belonging to birth in the spirit cannot be worthily received. We are instructed respecting those who are born of water and not yet of the spirit, in the case of him whom the disciples found casting out devils in the Lord's name, but who did not follow with them. The disciples forbade him for the reason that he did not go with them. The Lord instructs them that in casting out devils in His name, he showed friendship for Him, and that on account of this, he was not against Him, but on His part. There was a part lacking in his not going with the disciples: and not going with them involves not receiving those ethereal teachings embraced in the Golden Rule, the Blessings, and other interior things embraced in the Lord's instructions to His disciples.

In connection with the account of the judgment described in the Revelation, the twelve tribes are mentioned, and a great multitude which no man can number. The twelve tribes, represent the various classes of men who in the world have been born of water and of the spirit.

It is said of the great multitude which no man could number that they are the rest, not included in the twelve tribes; and they are described as those who have "washed their robes." They are those who are born of water, who have cast out devils in the Lord's name on earth; and in consequence of that are prepared to receive, when instructed after death, the ethereal truth denoted by the wind or spirit.

What is desirable of course is that men, in this life, be born both of water and of the spirit, that they should not only cast out devils in the Lord's name, but follow with the true Church of the Lord on the earth, and be really made alive with its spirit. There are doubtless, in a fallen condition of the Church on earth, very many who are only born of water here, and whose regeneration is completed by birth of the spirit after death — many who do not follow with the disciples,

that is, who are not prepared to receive the interior truths, which the Lord at His coming gives to those who are prepared to receive and acknowledge Him. It is a cause for rejoicing and of deep thankfulness that there are found at the judgment the great multitude that have washed their robes and made them white in obedience to the Lord's commandments, and who, when they come to their judgment learn, that He in Whose name they have cast out devils is He Whom they did not know as He was represented to them by His disciples; but who now know that the truth in which they have washed their robes and made them white, is the blood of the Lamb.

We need not stop here to speak particularly of the mysterious ways and means by which those who have cast out devils in the Lord's name here have been brought to this happy result. This will appear by allusion to what occurs to those who, by various and long continued experience, possibly in the latter part of a long life, enter the second element of the regenerate life while they are in this world.

It sometimes occurs, and possibly such cases have come under our own observation, that an individual man begins his spiritual experience with some one of the religious denominations. He fears the Lord and casts out devils in His name, and looks for guidance to the body of people he is connected with, but does not find satisfaction. His hunger and thirst are not appeased. At length he becomes discouraged, and is led to look for help to some other religious body. This trial is a failure, and he looks still further. Disappointed still he loses in a great measure hope of finding any body which can give him the aid he feels the need of; and, perhaps, continuing his connection with some class of nominal Christians, he goes to the Word of the Lord directly for the help he needs. But this is obscure to him. He reads it and meditates upon it, but he is unable to understand it. He needs to have it explained to him. When he has been for many years in this painful situation, and is on the border of despair, he meets with the doctrine of the New Church. The wind bloweth and though he knows not whence it comes or whither it goes, though he knows nothing of the mystery which there is in his having been led so long in all these ways, he hears the sound. The Bible is opened. Its ethereal truth is revealed to him, and it is glad tidings of great joy. He loves this truth. It is what he needs for his life; he brings it into his life. He is born of the spirit.

Now He who knows every man; who knows what is *in* every man — what is necessary to his coming effectively and really into truly human life; who knows perfectly what influences from above and what influences from below will conduce to a happy result, and what influences from these sources would act in the opposite direction; who knows perfectly what particular trials and deliverances, joys and sorrows would help and what would hinder, — He who knows these and all other things, and joining infinite love with infinite wisdom, cares for His child day and night, year in and year out, in its own best time, brings about this happy culmination.

The wind has been blowing where it listed, angels and men hear the sound thereof and rejoice in the result; but the process, perfect in all its particulars is a mystery to us both. It is all a Divine work. We know not whence it cometh or whither it goeth. So is every one that is born of the Spirit.

JOSEPH PETTEE.

AUTHORITY.

THE term authority is used in different senses and with various applications. We speak of the authority of a parent over a child, expressing thereby the right to command and exact obedience. In the intellectual world the writings of specialists in any subject are appealed to or quoted as authority. Those who have had special opportunity for the study of a subject and have manifested special ability and mastery in it, are regarded as authorities on that subject. The Roman Catholic Church claims special, yea, Divine authority, to formulate the doctrine of the church, and it requires implicit obedience to its doctrines. New-Churchmen are accustomed to quote Swedenborg in the same way, and they ascribe a similar authority to his teachings. An examination of Swedenborg's theological works, however, reveals a strong aversion on the part of Swedenborg to the use of the term authority in connection with the teaching of truth and its reception.

Persons who have exercised arbitrary authority in the world, in the other life manifest a disposition to deprive others of the freedom of speech and action. The Roman emperor, Augustus, it is said in the "Spiritual Diary,"

was an upright man, but he had a peculiar sphere of authority which made him unwilling that any one should speak to him. He so restrained me by this sphere of authority that I did not dare to address him, perhaps because this would savor of undue boldness toward him. (4418.)

Solomon, it is said,

because he had been born in dignity, had contracted a sphere of preëminence and authority. . . . He came to me. . . . I noticed that he was enveloped, as it were, with a mist, which, going forth from him, began to enwrap spirits and make them feel distressed; wherefore, they said to me, that they could, by no means, stay there, for they were deprived of all freedom, so that they did not dare to speak. He also began to speak to them, calling them his sons, and sometimes giving them instruction, but with the authority which he had contracted. From this it may be evident what is the character of a sphere of authority in the other life. (*Arcana Coelestia*, 1507.)

Such persons, if they are upright, put off this sphere in process of time. This is, no doubt, because the sphere of authority is antagonistic to the sphere of freedom and liberty on which the spiritual development of man depends.

Not only does Swedenborg indicate the injurious nature of a dominating spirit, but he also shows that the acceptance of ideas and doctrines solely on the authority of others, without a rational perception of them, is injurious. Thus we read: —

Faith, merely natural, is the faith which is introduced by an external and not an internal way, as sensuous faith . . . the faith of miracles . . . also as the faith of authority, which consists in believing a thing to be so because another, to whom credence is given, has said it. But spiritual faith is faith which is introduced by an internal, and at the same time, an external way; the introduction by an internal way causes it to be believed, and then what is introduced by an external way causes it to be confirmed. . . . The introduction of faith by an internal way is effected by the reading of the Word, and by enlightenment at the time from the Lord, which is granted according to the quality of the affection, that is, according to the end sought in learning the truth. (*Ibid.*, 8078.)

The faith of authority is natural not spiritual. It can introduce a knowledge of the truth into the memory but not into the rational understanding and the heart. Of those who accept their ideas from the mouth of a man in authority, or one of celebrity, we read: —

Such persons see no truth from the light of truth, and nothing just from the love of justice, but only from the light of confirmation, which is a delusive light. In the spiritual world they appear like faces with no head, or as faces resembling human faces with wooden heads back of them; and they are called rational

cattle (*pecudes*) because they have rationality potentially. (Divine Providence, 168.)

Those who accept statements of doctrine merely on the authority of men, without gaining a rational perception of the truth communicated, do not receive it in a human manner. Swedenborg compares them to magpies. He says:—

There are some who believe a thing to be true because it has been said by a man of authority: these are represented by magpies. (True Christian Religion, 42.)

Those who receive things on mere authority without any intuition of the thing from reason and perception, are like parrots repeating words taught to them, but which have no rational perception of the sense of the words. (See True Christian Religion, 22, 169, 391; Apocalypse Explained, 1100²⁶; Coronis, 7.)

Authority in the New Church is not an authority of truth accepted merely on the dictum of a man in authority. The writings of Swedenborg are not to be accepted in this way. "Arcana Coelestia," 8078, quoted above, shows that the truth must be perceived and received in an internal way, that is by enlightenment from the Lord. The external way by instruction from doctrine and teachers, is the means of introducing the truth into the memory; but the Lord introduces it into the heart. Swedenborg continually gives principles and reasons by which the truth may be seen and acknowledged. He continually presents truth in forms adapted to the rational faculty, and discourages the parrot-like reception of his teachings. Treating of this subject he says:—

Betrothals and nuptials, and the ceremonies attending them, are treated of here chiefly from the rational understanding. For the things written in this book have for their end that the reader may see its truths of his own reason and thus assent. For in this way his spirit is convinced, and the matters whereof the spirit is convinced take a place in the mind above those that enter from authority, and on the faith of authority, the reason not being consulted, for these pass no farther into the head than the memory, and there are mixed with fallacies and falsities; thus they are below things rational, which are of the understanding. Any man can talk from these things of the memory as if rationally, but preposterously, for then he thinks as a crab walks, the sight following the tail. Not so if he speaks from the understanding. When he does this the rational sight selects from the memory things suitable, wherewith to confirm what in itself regarded is the truth. (Conjugal Love, 295.)

The chief purpose for which the "True Christian Religion" was written was

to convince the reason of man from the Word and the light thence proceeding that there is a Divine Trinity, and that it is in the Lord God the Savior Jesus Christ, like the soul, body and proceeding operation in man. (True Christian Religion, 4.)

From the statements adduced above, it is evident that one may take two different attitudes toward an author, teacher, and even to one revealing Divine truth. *First*, he may accept it blindly from confidence in the learning and integrity of the author. In this case the knowledge goes no deeper than the memory. *Second*, he may receive the same instruction and may consider it rationally with a desire to see the truth and apply it to use. In this case he is enlightened to perceive the truth and is affected by it. The truth penetrates even to the rational and the spiritual minds. Children receive the truth on the authority of parents and teachers. This is appropriate to their state because the rational and the spiritual minds are not yet opened. Adults, especially in the New Church, should view things rationally and spiritually, not rejecting the authorities of government, of learning, or of revelation, but viewing them with the eye of reason, and appropriating the truth into the higher degrees of the mind when seen and understood.

We will close by quoting from the "Doctrine of Faith" concerning the attitude of the angels toward those who expect them to receive truth on the authority of others: —

Faith is an internal acknowledgment of truth. At the present day the term faith is taken to mean the mere thought that the thing is so because the church so teaches, and because it is not evident to the understanding. . . . The faith of the present day is a faith in the unknown, and may be called blind faith, and as it is something dictated by one to another, it is historical faith. This is not spiritual faith. . . . Those who are in the spiritual affection of truth possess an internal acknowledgment of truth. As the angels are in this affection, they altogether discard the dogma that the understanding must be kept in obedience to faith, for they say, "What is it to believe and not see whether it is true?" And if any one says that still it should be believed they reply, "Do you think that you are God whom I must believe, or that I am insane that I must believe a saying in which I do not see any truth? Cause me to see it." Thus the dogmatist retires. The wisdom of the angels consists solely in this, that they see and comprehend what they think. (1-4.)

JOHN WHITEHEAD.

THE GREAT CONDEMNATION: A STUDY OF MATTHEW XXIII.

IN the preceding chapter the Lord had demonstrated "the incompetence of Israel's teachers for the position they claimed" (Edersheim Vol. II. p. 406). But in warning the people of this incompetence "He neither wished for Himself or His disciples the place of authority which they claimed, nor yet sought to incite the people to resistance. So long as they held the place of authority they were to be regarded as if instituted by Moses himself, as sitting in Moses' seat, and were to be obeyed, so far as merely outward observances were concerned." (*Ibid.*)

The ordinances to which He referred were those of the Jewish canon-law, and did not involve anything which could really affect the conscience. But while they obeyed the outward observances, they were to discard the spirit of those observances. The Rabbis placed the Mosaic law as entirely above the Prophetic utterances. And the Rabbinic laws and the ordinances of tradition as superior to both. Thus the leaders of the Jewish Church, what had been the Church of God, killed the Church by placing those teachings of human selfishness, which falsified the Word and were a "burden" to men destructive of true life, in the place of that which gave life.

The Scribes and Pharisees placed all stress upon the external form of observance. They used many things from the letter of the Word, mixing and binding them in with their traditions, to impose the power of their own authority upon men, and to give to themselves the appearances of learning and holiness.

Thus the central principles of Pharisaic life which devitalized the Church were: first, beauty for the outside of the cup and the platter, holiness in appearance of externals, fulness to the last extreme of detail of the forms of worship and holiness, with such utter disregard of internals that they were "full of all uncleanness;" and, second, the end in view by this course, which was the power of authority and dominion over men which these appearances gave them. Hence it was that the Lord in this His last visit to the temple,

this inspection into the heart of the world, found that the inmosts of humanity, because the inmosts of the Church, were putrid to the core, — and He “departed from the temple” saying unto them, “Behold your house is left unto you desolate.”

The whole chapter which we are studying is a laying bare of the true quality of these evil principles, the statement of their effects upon those who indulge them, and those upon whom they are exercised, and a warning to those of the church to shun them as they would shun the poison of the viper.

The denunciations of this chapter were addressed directly to the Scribes and Pharisees, but as the principles which they represented are always existant in humanity, and as the Lord addresses not the person, but the soul, essence and principles from which men live, He in reality spoke to whoever and whatever manifests those Pharisaic principles in all times, places, and states. From beginning to end the chapter teaches that as overcare for the externals of form, however beautiful they may be, and regard for power through form, without primary regard for the proper internals from which the form should exist, is always destructive of the soul's life; therefore the externals of men's lives should be cleansed by proper internals that they may act as one, and the evils be removed.

The form is natural, and when the stress is laid upon the form, it separates the natural plane of man's life from its spiritual counterpart and binds upon the natural a “burden” which is impossible to be borne. It is an emphasis upon the “thing,” the act, the method, and not upon the principles from which the thing, act, or method exists, and it forces the natural into the prescribed mold without any backing of interior reason or motive. The freedom of acting from the reason of one's own interior perception is destroyed, and the direction of natural conduct being ordered by the sense of authority from arbitrary dictate, the burden becomes “grievous” and intolerable. Hence the warning to His disciples that they are not to be called Rabbi or to occupy the position of “father” spiritually, not meaning by this that these terms are to be avoided and shunned as applied to masters and teachers, but as the Lord is the one Father, and the truth of His Divine Human the Divine Teacher, no man is to ascribe to himself, as the Pharisees did, the truth he teaches, but is to ascribe it to its true source in the Lord. All truth

is falsified when a false source is given to it, and both the church and the teachers of to-day falsify and nullify the Word of God by ascribing it to mere human origin. It is not prohibited to honor our earthly teachers or parents, but they represent the Lord, and respect and honor is really to be felt for and paid to them in proportion as they in their teaching and training make the Lord Himself real and living to those they teach. And to assume that the truth is one's own, is to prostitute the very source of life. This is emphasized in the denunciation of the Pharisees and doctors that they "devour the houses of widows;" for "widows" mean those who are deprived of the truths for which they long. Except as the Lord Himself who is the Word, is read out of or into all the teachings which spring from the Word, they must inevitably spring from a source of darkness and produce obscurity and hallucination in men's minds.

The Lord pronounced the sentence of "woe" upon the Scribes and Pharisees and called them "hypocrites" "because" He said, "ye pay tithes of mint and anise, and cummin and have omitted the weightier things of the law, judgment, mercy and faith;" that is, the externals were made the essentials. This is preeminently so in the teachings of to-day. The excess of worldliness which openly parodies Divine things and flaunts itself in the pride with which religion is ridiculed, has come from the fact that teachers of the church have read the Lord out of the Word and in making it only human have fed men with husks. The pulpit utterances have been and are all too largely a treatment of subjects of popular interest, ornamented with a fringe of moralizing which has in it no "bread of life" from spiritual sources, no power of "Thus saith the Lord" to the consciences of men. What the world and each man of the world needs, is the knowledge of God and the thought of God always before his face. This knowledge is to be found only in the Word, which in the beginning "was with God and was God." The inequalities and injustices of society are great and sadly need reforming. But those inequalities and injustices are more deep seated than appears upon the surface, for they spring from interior sources of corruption in the denial of the Lord and the enhancing of the authority of the human ego.

While the attention is paid chiefly to the externals, the internal evils from which they spring are not seen. The higher planes of

the mind through which spiritual light flows into the perceptions are closed, and men cannot look down from an elevated understanding into the things of the natural man to detect their quality and remove what is wrong from the life. Hence it is that the interior sources of evil remain and many things in life that are wrong are made externally to appear good and many things that are false are made to appear true, and men are robbed of the real means for their salvation. The evils of life lie in the human motive. The first and deepest work of the church is to be directed to the human motive in its relation to the Lord. Anything that shunts this to one side, or makes it secondary for some external purpose, must inevitably tend to darken and kill, and bring woe to men. For the truth perishes beneath what is false and the good beneath what is evil, and the would-be spiritual leaders are unaware that they are committing spiritual murder.

No matter how great the injustices of externals, the force of the teachings of the church must be directed to the purifying of the human will and thought, first by the admission into the will and thought of men of the knowledge and life of the Lord, and then the externals will be re-formed into a like quality with that which is within, and injustices will disappear.

The whole of this twenty-third chapter of Matthew is a severe arraignment of the church for deadening conditions which exist because this primary work is not done. And hence the Christian Church is finding all too full and sad a realization of the Lord's saying, "Behold, your house is left unto you desolate."

GEORGE S. WHEELER.

CONSTAT: CONSTARE POTEST.

PROBABLY there is no question as to the meaning of these words, as so commonly used by Swedenborg in his explication of the meaning of Scripture. *Constare* means "of facts, reports, etc., to be established, settled, certain, manifest, evident, well-known," [Andrews-Freund's Lexicon.] Swedenborg's use is almost uniformly with the preposition *a* or *ex*.

For a typical example take "Arcana Cœlestia," 9372:—

Et ad Moschen dixit: quod significet quod concernit Verbum in communi, constat ex repræsentatione Moschis, quod sit Verbum, de qua sequitur; et ex significatione dixit, quod involvat illa quæ in hoc capite sequuntur, ita quæ concernunt Verbum, n. 9370. Quod Moscheh repræsentet Verbum, *constare potest* ex illis, quæ de Mosche sæpe prius ostensa sunt, ut ex Præfat: ad Cap: xviii; Genes: et n. 4859 fin: 5922, and twelve more numbers.

We understand the author to mean here that what he gives as the meaning of the passage quoted is "established, settled, etc.," from the signification and representation of the particulars; and that the representation of Moses, as the Word, may be "established, settled, certain, manifest, evident, well-known" to any one from consulting the passages referred to. I do not suppose there can be any difference of opinion thus far. The question is, what single word to use to express this meaning. It must be a word not expressing mere obviousness, but implying some thought and comparison, since the sources from which the conclusion is to be drawn are given. The words "appear, clear, plain, manifest, evident" have been used. Crabb says:—

Apparent . . . signifies the quality of appearing; *visible* . . . signifies capable of being seen; *clear, lucid, plain* . . . signifies what is so smooth and unencumbered that it can be seen; *obvious* . . . signifies the quality of lying in one's way, or before one's eyes; *evident*, in French *evident*, Latin *evidens*, from *video*, Greek *εἶδω*, to know, signifies as good as certain or known; *manifest* . . . signifies the quality of falling to or coming so near that it can be laid hold of by the hand. . . . What is evident is seen forcibly, and leaves no hesitation on the mind. . . . A proof is *evident*; it requires no discussion, there is nothing in it that clashes or contradicts.

Smith (Synonyms Discriminated) says:—

Evident is more commonly used in a moral or intellectual acceptance, and denotes what is easily recognizable as a fact or truth. The *apparent* is opposed to the undiscerned or unperceived; the *clear* is opposite to the indistinct; the *visible* is opposite to the invisible; the *manifest* is opposite to the disguised or suppressed; the *plain* is opposite to the obscure and difficult; the *obvious* to the questionable; the *conspicuous* to the unobservable; the *evident* to the doubtful.

The Century Dictionary says:—

SYN. *Clear, Plain, Evident, Manifest, Obvious* . . . agree in representing the object as though viewed with the eye. What is *clear* can be seen without dimness; what is *plain* can be seen by any one at the first glance, without search

or study. *Evident* suggests something more of a mental process, but no difficulty in seeing that the thing is true. *Manifest* is a degree stronger than *evident*, the mind getting the truth as by intuition.

Worcester's Dictionary says:—

That which is seen or clearly proved is *evident*; that which appears to the eye, or is already seen, is *apparent*; that which is well known, *notorious*; that which proves itself or is readily perceived, *obvious*. An *evident* truth; a *notorious* fact; an *obvious* tendency; a *plain* case; an *apparent* object or intention; a *palpable* mistake. . . . *Clear* or *plain* case; *indisputable* fact; *manifest* contradiction; *obvious* tendency; *apparent* design; *evident* proof; *visible* object.

All this authority seems to me to point to the one word *evident* as alone expressing the quality of being clearly established from the references, or evidence, given.

The only objection I have heard made to this rendering of *constare* is that we cannot properly say in English "may be evident." As I understand the objection, it means that what is evident, is evident, with no "may be" about it. This does not consist with my understanding of *evident*, but would apply, say, to *obvious*.

Evident, as by authorities quoted requires some mental effort on the part of the reader, as no other synonym does. And just this is required by Swedenborg's *constare potest*, the signification he has given may be evident to the reader who will refer to the number cited.

Standard Dictionary does not negative this position. "That is evident of which the mind is made sure by some inference that supplements the facts of perception."

CURRENT LITERATURE.

"HEAVEN AND HELL" IN EVERYMAN'S LIBRARY.*

THE appearance of one of Swedenborg's most characteristic and most important books, "Heaven and Hell," in the list of Everyman's Library, is a noteworthy literary event from many points of view.

As an evidence of the rapid disappearance of popular suspicion and prejudice, this event has far-reaching significance; for it is safe to say that of all Swedenborg's books "Heaven and Hell" has been the most widely read, and has wrought the most direct and obvious changes in popular thought on religious and spiritual matters. After such a history, that a purely literary enterprise of this kind should take up the book and appeal directly and simply to the general desire for knowledge on the subjects of which it treats is the best testimonial of high appreciation we could ask of both the world of publishers and the world of readers.

The aim and scope of Everyman's Library, adopting Carlyle's language, "The true university in these days is a collection of books," is "to make it easy for every one to obtain such a collection, and get at small cost all that is good, all that has worn well in English literature." Classic authors, new authors, with the old famous ones, books for pleasure as well as for wisdom and knowledge, are offered arranged in sections, as of History, Philosophy, Belles Lettres, etc. In the section of Theology and Philosophy, "Heaven and Hell by Emanuel Swedenborg," appears, thus giving Swedenborg a place in the public mind among the theologians and philosophers of the ages.

As a specimen of book-making it is in marked contrast with many

**Heaven and its Wonders and Hell: From Things Heard and Seen:* By EMANUEL SWEDENBORG. Translated by F. Bayley, M. A., with an Introduction by J. Howard Spalding. Published for Everyman's Library by J. M. Dent & Co., London, and E. P. Dutton & Co., New York. 16mo. Cloth, 35 cents. Leather, 70 cents. 1909.

of the slovenly and barbarous editions of Swedenborg's works that have been put forth by our various publication agencies. The print and paper are good. The bindings, cloth and leather, are attractive, the gold tooling on the back pleasing, the designs of the title page and inside cover leaves are tasteful. In fact, everything about the book shows good taste and skill in the art of book-making. Opposite the title page, set in a neat design, is the quotation from Milton: "How Charming is Divine Philosophy."

The introduction by J. Howard Spalding is admirable. It is sympathetic and appreciative, but at the same time it is duly considerate of the attitude of the various classes of possible readers. In fact, it is a real introduction, not only to the book, but to Swedenborg's character and mission. In literary form and in substance of thought it is excellent, and deserves the highest commendation.

The translation, so far as we have examined it, is smooth and in good English form. The usual Latinisms which have marred our translations, have been successfully eliminated without loss of the original meaning.

In every detail the manner of publication seems worthy of the book itself, and all readers of Swedenborg are to be congratulated on having it in such an acceptable form.

A PRACTICAL STUDY OF CITIZENSHIP.*

WE can offer our readers no better or more concise statement of the author's purpose in the preparation of this book, and of the point of view from which he writes, than that furnished us in his own words of "Introduction," where he speaks as follows:—

The general scope and plan of the book gives to the reader three general sections: the body politic is in the first section considered as an organism, a machine, and the method of reasoning followed is that called "analogy," or "correspondence," whereby parts and functions of the aggregate are considered in the same light as would be corresponding parts and functions of the individual organism. These forces are assumed to be subject to contemplation and study. They are assumed to be varied manifestations of one giant force, occasionally named as the Divine Human Force. If the book were a treatise on theology, this force would be called the "Spirit of God," or the "Holy Spirit." It is assumed to be the Giant Intellect of Deity, hovering above the structure which

**Practical Citizenship.* By the REV. ADOLPH ROEDER. New York: Isaac H. Blanchard Co. 1908. Price, \$1.50.

he has called into being, and which we call "human society," and more frequently the "Race," or the "Race Man," somewhat in the same way as the human soul broods over the bodily structure wherein for its pilgrimage on earth it is temporarily encased. This Power of the Creator is assumed to be intelligent and to be following an intelligent and perfectly comprehensible plan, which begins in the cave man and ends in the present triumphs and the future victories of civilization, which will abolish war and other forms of brutality as it has abolished slavery, and establish and maintain the larger manhood.

With this outline of the author's aim and method before us, we want to say at once that Mr. Roeder's book is a treatise that will appeal strongly to thoughtful and intelligent minds. Such will find in it what they will get nowhere else. Moreover, they will find it an eminently readable treatise; indeed, we may go a step further and say they will find it eminently studiable; for it everywhere takes the student back to first principles, it carries him behind familiar words to the things that have brought those words into being.

For example, starting with the words "free and equal," as found in the Declaration of Independence, it is shown that freedom involves equality. "Freedom, mathematically considered, is the perfect poise of a thing between two exactly equal forces. Psychologically it is the same, morally it is the same." And again, when treating of "monism" or "one-ism" in government, as contrasted with dualism, we have the following:—

For many centuries the paternalistic forms of government were legitimate and proper. But as the individual grows it is assumed that he learns to take care of himself. Parental authority wanes, gradually and naturally, if parents and children are intelligent and cultured; with more or less violence, if both parties are not so. But the relation of a man to his father gradually changes from that of subject to equal. The boy and his father are presently, if both be intelligent, friends and chums. If they be unintelligent, they drift apart and become strangers, or even at variance.

So the paternalistic government gives way to that of equality. It gives way to that form of government where the men who are in control of things are "of the people," and do things "for the people," at the request "of the people," if—and this is a large "if"—both parties be intelligent. . . . Civic education aims at that point where the standard of intelligence shall be raised in such a way as to bring about a condition of perfect poise between the people and the representatives of the people. Hence the advance toward the manhood of the race is an advance from paternalistic or monistic, or monarchic forms of government toward the dualistic forms, of which the Constitution of the United States is a most fit and eminent example.

These examples well illustrate how the author leads his readers

back to basic principles and then down to their application in the every-day affairs of life.

Not less simple and lucid are the methods used in the second part of the volume in dealing with the forces behind the machinery of government. Here conservatism and radicalism are presented as respectively occupying the centre and the circumference of the wheel of progress, and as both essential to any forward movement.

Here we have the loves of self and the neighbor set over against each other as follows:—

The tendency of Nature is toward egotism. Nature compels one to realize that he needs food, that he needs clothing, that he needs shelter, and so forth. . . . But if Nature emphasizes the needs of the ego, the "spirit" emphasizes with equal persistence and tenacity the "needs" of the "other man." . . . Let us call the attention turned to himself "egotism," and the attention turned to the other man "altruism," and we have the two dominant forces which control human affairs; one called "inertia," and the other "energy" in physics.

In the third part of the treatise, where under the title of "Action and Practice" the author gives what he modestly terms "a few practical hints" looking to the attainment of that high ideal of citizenship which is kept ever in view, there is much of wise suggestion but little of dogmatism. There is a careful analysis of situations and a clear statement of conditions to be met, but the reader is left to choose his own course of action. Thus in dealing with the delicate question, to many conscientious citizens, at least, of the limits of jurisdiction of church and State, he closes a full chapter upon the subject with this general proposition:—

Any question involving abstract mentality, as such, is a church question. Any question in any way bordering upon the physical and involving physical things, is a State question, sometimes involving the coöperation of the church, sometimes setting it aside.

Viewing the book as a whole we most heartily commend it to thoughtful readers, and especially to students of political economy. While in our careful examination of it we have come upon a few points which have awakened question, they involve matters wholly incidental to the main purpose of the volume, and in no way detracting from its value as a most timely treatise looking to the promotion of good and intelligent citizenship.

THE SPIRITUAL WORLD.*

FROM a prefatory note we learn that this neat little volume contains one of seven articles which have appeared in *The Christian World*, entitled, "What Did Swedenborg Teach?" The author intends to publish them all eventually in a work which shall serve as a popular outline of the doctrines of the New Church. We earnestly hope that he will do so, for, if the others equal this, they will be of real value for missionary purposes, especially with the thoughtful, and those familiar with the philosophical and religious tendencies of the day; indeed, it will be interesting and helpful for those already well acquainted with the works of Swedenborg to follow this keen presentation and adaptation of them to modern thought.

The author commences by relating his own experience in approaching Swedenborg from an agnostic point of view, by way of some unsatisfactory investigations of spiritism suggested by the writings of Dr. A. R. Wallace. That in Swedenborg's writings which first impressed him was his doctrine of the soul and the future life; that the soul is a spiritual body in a spiritual world, existing everywhere within the natural body and world; and that death is nothing but the separation of the material envelope from the man, who survives it in the plenitude of his humanity. There he lives forever, sustained not by any power inherent in himself, but by God constantly. This seems intelligible, but what evidence could be brought of the truth of it? Nothing but Swedenborg's declaration, "I have seen, I know." After reading more the author perceived that Swedenborg's experiences constituted a psychological problem of the first order. The discussion of this problem is one of the strong features of the book. He concludes that Swedenborg's statements must be true or false. If false they must have been due to imposture or hallucination. The former alternative cannot be entertained by one who has read much, for:—

His single-hearted determination to state the fact—however unpalatable—as he believed it to be; his manifest self-forgetfulness and devotion to his work, stamp him an honest man in the eyes of all honest men.

Then, if his statements were in substance untrue, he must have been the

**The Spiritual World*, as described in the writings of Emanuel Swedenborg.

By J. HOWARD SPALDING. London and New York: Frederick Warne & Co. 1908. 96 pp. 24mo. Paper, 40 cents, net. Cloth, 60 cents, net.

victim of hallucinations. In other words, he must have been insane; and even colossally insane — insane to a degree that no man who has preserved the outward appearance of sanity has ever been before. (pp. 13, 14.)

Mr. Spalding confesses that this question of Swedenborg's sanity hung upon his mind for many years, and disappeared only with full acceptance of his teachings. But he well says that the assumption of hallucination, because Swedenborg claims to have had intromission into the spiritual world, is based upon the tacit assumption that there is no spiritual world into which men pass at death; or, we might add, upon the assumption that such intromission is impossible. Neither of these positions can be scientifically and rationally justified.

There are chapters on, "The Spiritual World," "The Intermediate State," "Heaven," "The Problem of Evil," "Hell." To show the originality and forceful style of the writer we will give a few extracts: —

Angels and spirits sensate spiritual qualities as objective forms; their sensory state being just the opposite of men in the world, who sensate material objects, while spiritual qualities outside their own minds are not sensibly existent to them, except so far as they learn to discern them through the veil of matter. (p. 31.)

The human form is primarily an assemblage of spiritual uses, so combined that each contributes to the perfection of the whole. The same cause produces the human form in individuals, societies, and the universal heaven; namely, the formative energy of the Divine Love and Wisdom, whose finite likeness it is. (p. 62.)

Ought we to think of God as existing in space and time? If the answer is, Yes, . . . either we must conceive of God as a Person located in some spatially measurable portion of His universe; that is, as being in reality neither infinite nor omnipresent; or it will be difficult to avoid confounding His immanence with some undefined inmost principle of nature. But if the answer is No, if the supreme source of all being, reality, and power is not in space and time, why may there not be worlds of real and orderly being, created and sustained by Him, which also are not in space and time? (pp. 35, 36.)

RELIGION AND MEDICINE.*

THIS book is the exponent of the Emmanuel movement in Boston, but must not be confounded with that of the ordinary mental healer,

**Religion and Medicine; The Moral Control of Nervous Disorders.* By ELWOOD WORCESTER, D. D., Ph. D., SAMUEL McCOMB, M. A., D. D., Emmanuel Church, Boston, and ISADOR H. CORIAT, M. D.

or the Christian Scientist. The latter would claim to cure all diseases of whatsoever type, but the Emmanuel movement confines its work to nervous diseases of a functional character, like neurasthenia, insomnia, melancholy, etc. In fact, they advise, first of all, an examination by a competent physician, so as not to make the grave mistake of coping with a disease with which they are not prepared to deal. This seems to us very wise, and yet affords to them an ample field in which to work. Their words are (pp. 234-5): "The first requisite is a thorough and careful examination of the patient by a competent medical man," for without this "a fatal mistake might be made. . . . It is into these errors that the irregular sects and practitioners of suggestive therapeutics, mind cure and mental healing have fallen. They disregard the physical and mental examination, and look upon disease as purely imaginery, as an error of mortal mind."

They say (p. 5) "an attack of typhoid fever may spring from no moral cause, and it may have no perceptible influence upon character, but neurasthenia, hysteria, etc., . . . spring from moral causes, and they produce moral effects." We admit that the primary cause of all disease is in evil, but not necessarily the evil of that particular one who is sick, and we also fail to see why if one disease has no moral cause, another should have.

They seem to override their statement (p. 54) that they "accept as patients only persons suffering from functional disorders" when they say that the following have occurred under their observation. "The sense of hearing in certain forms of deafness can be quickened. Some forms of eczema can be removed, and some forms of asthma can be checked at once. . . . Perspiration can be produced, the action of the intestines can be stimulated," etc. (p. 40.)

Homœopathists will hardly agree to the statement that "suggestion is the cause, unquestionably, of many of the cures effected by homœopathy." (p. 51.)

How little do they realize the wonderful work of Swedenborg and the kind of mission which he was led to fulfil when they affirm "what are the transcendental visions of Swedenborg, his angels and demons, heavens and hells — what are these but elaborate and profound auto-suggestions." (p. 94.)

We feel that they defeat their own purpose when they relate so many of the unpleasant symptoms and feelings of the wretchedly

nervous, and dwell so at length upon the gruesome details of the morbidly depressed. It would seem to us better to leave it all out. Nor do they make it any better by saying "The sick are therefore advised to skip this chapter" (p. 108), for this very remark would cause most minds to read it all the more eagerly, and especially the "sick" or morbid mind would be the one of all others to be stirred by curiosity to hasten at once into its hidden secrets.

We fully agree with them when they say that modern life with its late hours, exciting amusements, and unwholesome ways of living, are responsible, in large measure, for the present nervous conditions of people. We read with approval: —

One of the most certain causes of nervousness is the overtaking of the mental powers in childhood. The young children of well-to-do people have as many engagements as their fathers and mothers. As soon as one task is ended they are hurried to another. Then come children's parties, dances, rich food, late hours, etc. All this excitement and confusion and distraction of attention unquestionably react injuriously upon the nervous system and upon character. (pp. 142-3.)

They do well to recognize the physical basis of even these nervous troubles by saying: —

When the volume and constitution of the blood become normal, the nervous symptoms usually disappear. . . . My friend and associate, Dr. J. Warren Achorn, the well-known stomach specialist of Boston, has succeeded in innumerable instances in controlling severe nervous disorders by reestablishing the equilibrium of digestion and assimilation.

Also in the statement that: —

Toxic substances, whether they are retained through defective elimination, or are introduced into the system from without, have a marked effect on our brain and nerve life, and upon our states of consciousness. (p. 163.)

We cannot agree that even hysteria is simply a "disease of the subconscious mind, caused by a dissociation of consciousness" (p. 216), and can be helped only by psychotherapy. We believe it is a disease of the nervous system, and not a mental matter only, and it can and has been helped hundreds of times by building up the physical health with its shattered nerves.

We get only one side of the picture, only half the truth, when it is asserted that fear depresses and weakens, and joy is such a vigorous stimulant that it sometimes lifts the sick right off their beds. For

suppose a cry of "fire" in a hospital ward, then fear instead of depressing, will give the bed-ridden ones an almost superhuman strength to get on their feet again.

We believe that "prayer has a regenerating and uplifting effect on character," we cannot, however, assent to the rest of the sentence, which continues, "but in effecting character it must effect the nervous system." Many things may affect the character without disturbing in the least, the nervous system, and *vice versa*.

We are wholly in sympathy with them when they say it would be far better "if every newspaper should simply publish a suicide's obituary giving, as in the ordinary column of deaths, name, date of death, age and place of residence" only, instead of the sensational items now given in such full detail.

It is altogether too sweeping a statement to say that "things get into our bodies in but two ways, — either through our minds or our mouths" (p. 402). The finger tip may touch ivy and the whole body suffer in consequence, or a splinter under the skin may cause a blood poisoning which takes the life.

"The fear of pain in the hour of death, the last agony," does not usually disturb the New-Churchman, for aside from the fact that death is practically painless, he realizes that there are angel hands wisely ordained to guide and help him on to his eternal abode.

THE CRISIS IN BELIEF.*

THIS book contains an interesting statement and discussion of some of the movements of thought which have led to the crisis in religious belief, now widely recognized. It shows the trend of these movements remarkably well, and is itself an excellent illustration of the result. If it had been written by a Unitarian there would be less occasion to comment upon it. But the author must be a communicant of the Protestant Episcopal Church; for the chapters were given^{as} "The Baldwin Lectures, 1909." And the trust, under which^{they} they are given, "for the establishment and defence of Christian Truth," requires that the lecturer shall be nominated by the Bishop of Michigan, and elected by the Hobart Guild of the university,

**Modern Thought and the Crisis in Belief*. By R. M. WENLEY, Professor of Philosophy in the University of Michigan. New York: The Macmillan Company. 1909. 364 pp. 12mo. Cloth, \$1.50 net.

an Episcopal organization. The book may be regarded, therefore, as fairly representative of the Protestant attitude in the matter; and it is found to be much the same as the position taken by "modernism" in the Roman Catholic Church.

The cause of the crisis is not recognized as the end of the first Christian Dispensation and a great judgment in the spiritual world; but, nevertheless, the evidences of such an event are shown forcibly, while not called by that name. For the preface begins by quoting the words of the eminent churchman, Lord Hugh Cecil, spoken in the House of Commons several years ago as follows: —

On all sides there are signs of the decay of the Faith. People do not go to church, or if they go, it is for the sake of the music, or for some non-religious motive. The evidence is overwhelming that the doctrines of Christianity have passed into the region of doubt. (p. xi.)

Professor Wenley proceeds to show that modern science and the higher criticism, together with modern culture, have made this unavoidable. Indeed, his view seems to welcome the situation as the only one consistent with progress. He finds no fault with the past. Its falsities seem to mean to him only the crudities of a process of evolution. They must be left behind, as a matter of course. For, we read: —

Whatever religion may be, it is *not* a set system of formulated doctrine, or even an aggregate of clarified beliefs, especially in the existence of imaginary, or in the authority and power of dead, personages. (p. 36.)

While admitting that religion thus eludes definition, he ventures to give some description of it, thus: —

Religion is a state induced in self-consciousness by man's sense of his own insignificance and imperfection, as contrasted with the high vocation revealed to him by his ardent, if froward, ideals. (p. 41.)

With such a conception of religion one is prepared for any verdict of the higher criticism concerning the Sacred Scriptures. Indeed, one can do without them entirely, if need be. And one is prepared for any and every discovery of natural science. Religion is, indeed, quite a matter of experience, individual experience. Let us read again: —

Incarnate only in human flesh, this psychological condition energizes two ways. On the one hand, it compels an accounting from the physical world,

or seeks reply from Nature to all sorts of questions about which, fundamentally, Nature must remain utterly dumb. Sweep the mighty visibilities of the heavens with the telescope, the minute invisibilities of the earth with the microscope, intensify both range and power of observation as you will, you are thrust back, to say, "Behold, it is not there." . . . On the other hand, the religious consciousness composes an interpretation of "spiritual" life, and would force the very gates of heaven to assuage its yearning. But, in proceeding thus, it quits the region of sober knowledge, and acquires what no pure *scientia* ever pretended to supply. . . . Here solutions abound in plenty; but they descend from their father, the heavenly vision, and betray everywhere unmistakable traces of their lineage, — an origin in ideal possibility, not in mundane attainment. (pp. 41, 42.)

Having thus prepared the mind of the reader to hold fast to religion, through no matter what destruction of the old foundations, the writer outlines the progress of natural science, and shows how it has so revolutionized modern thought that the Christian dogmas and interpretations of the Sacred Scriptures, as held in the past, have "fallen upon irremediable bankruptcy." (p. 76.)

Nakedly set forth, the theory comes to this. Observation and experiment, as conducted under rigid conditions in the natural sciences, combine to show that the universe is to be adjudged unalterably a mechanism. The human body, on the current reading of evolution, cannot be regarded as other than a bit of this mechanism, while consciousness sinks to the level of "epiphenomenon," a side issue of the nervous system. So all the activities, segregated from the purely physical world traditionally, under the term "self-consciousness," take their places among the other facts of nature. No break asserts its presence. This granted, every vestige of "Christian truth" disappears, a more completely baseless fabric of a dream never sprang from fond, unchastened imagination. (pp. 76, 77.)

At the moment, it is none of my affair to attempt adjudication upon the adequacy, much less the truth, of these systematic inferences. Rather, my point is taken thus: they proclaim a crisis that admits of no half-measures, of no paltering in any shape. (p. 78.)

We may say, therefore, "Thou hast appealed unto Cæsar; unto Cæsar shalt thou go." But, meantime, this appeal releases nobody from the obligation to recognize the immense change, frankly, to become familiar with its basis, factors and logic. (p. 80.)

This mechanical theory prevails in the philosophy of the universe which is now moulding modern thought, and no Christian philosophy can meet it except that revealed to the New-Christian Church in the writings of Emanuel Swedenborg. When we are told that "the mechanical theory is over all our works," and that nothing occurs in

nature that cannot be explained by natural causes, we may ask, "What is life, energy, substance?" or even, "What is matter?" for natural science cannot give an intelligible answer. It cannot go back to the first cause of anything. Swedenborg alone does this in the wonderful system of cosmology set forth in his work entitled, "The Divine Love and Wisdom," in which he demonstrates logically that life is love, and that the infinite love of the Creator is substance itself, from which all things are created and all energy, spiritual and natural, flows. This is the only possible defence of Christianity from the dogmatism of the materialistic cosmology put forth now by the inferences of natural science. Not having this, Professor Wenley seems helpless in the book before us.

And equally helpless, he seems to be, in meeting the inferences of the higher criticism — for many of its conclusions are mere inferences, and many of them have already been shown to be untenable. But his study is faithful, and his setting forth of the difficulties raised by the critics is useful, for it shows the state of modern thought, and the difficulties that must be met by the New Church, if it is to minister to the needs of fellow Christians to-day. In saying this we do not mean that the New Church holds the old view of Divine inspiration; indeed, there is a sense in which Swedenborg was the first "higher critic," for he called attention to the false and irrational view of what constitutes the Word of God that prevailed in his day, and anticipated some of the discoveries of the higher criticism; but he never weakened his hold upon the Bible and its full inspiration by virtue of the internal, spiritual meaning within that of the letter. He explained the Sacred Scriptures rationally and scientifically, even to the miracles; but he never explained them away and denied their meaning, as so many feel called upon to do now. He never had to conclude that "the patriarchs are legendary beings; and that the popular idea of the Exodus has no foundation in fact." And even if it should eventually prove true that the Old Testament literature, in its present form, did not come into existence until a comparatively recent period, and then was shaped to a national consciousness of a special mission, Swedenborg's teaching that the letter was provided under Divine guidance, or inspiration, to contain the spiritual sense, would not be disturbed. But Professor Wenley sees only the destruction of the old faith, and writes thus: —

The keystone has fallen from the arch of the impressive and imperious theological construction. . . . A complete transformation has overtaken us, and the sole course is to face the Judgment without reservation. This at least spells sincerity—always a firm ally of safety when the final reckoning arrives. (p. 139.)

With the New Testament the case seems quite as disastrous; although we note in passing one satisfactory conclusion reached by our author, namely:—

One thing only is certain [in regard to what Jesus thought of His own death], that Jesus never conceived or expressed the thought that God's forgiveness of sins depended absolutely upon his own sacrificial death or upon the vicarious atonement rendered by His death. (p. 161.)

But after showing a multitude of things that we do not know concerning the Lord's earthly life, a knowledge of which has long been assumed, he sums up the matter as follows:—

Conservative and radical critics are in agreement perforce on one point at least. The facts necessary for a life of Jesus, in the objective or historical sense, simply do not exist. We are dependent mainly upon conjecture and inference that involve us in constant uncertainty. (p. 163.)

As little, we are told, is known of the men who lived with and followed the Lord. Mark, then, the conclusion:—

In short, thanks to the very barrenness of history, it has been deemed possible to trace the origin of Christianity, not to a man, but "to advanced Jewish thought, or to the philosophy, humanism, or socialism of Roman imperial times." Briefly, the conditions in the Roman world were such that Christianity was bound to have arisen, Jesus or no Jesus. Extreme though it be,— "a form of pseudo-criticism,"—this position serves to show the straits to which the historico-critical movement may reduce us. (pp. 165-6.)

Stated thus in nakedness, it seems almost inconceivable that the origin of Christianity, the salvation of the world, should be ascribed not to the Lord Jesus, but to the men who crucified Him. Is the claim again being made that the Church is not His, but that it belongs to men? Is the beloved Son of God again being cast out of the vineyard? Are His words forgotten, saying, "I am the Vine, ye are the branches. Without Me ye can do nothing"? And are they who do it unconscious of it because they ascribe the power and the glory to the Holy Spirit working in all men?

Yielding to the philosophy of natural science and the conclusions

of the higher criticism, our author now turns to the experiences of humanity for the evolution of the Christian religion of the present and the future, and struggles fruitlessly, as it seems to us, with ethical problems and difficulties. He says: —

Accordingly, let us drop the creeds frankly, on the alleged ground that they conflict irretrievably with the conclusions of the scientific consciousness and of the historico-critical method. If we proceed thus, the question arises, Have we thereby dismissed Christian truth? The point of view I shall attempt to develop must confront this problem. In other words, we abandon the apologetic "defence of Christian truth," as formulated traditionally, in favor of an effort after "the establishment of Christian truth" by appeal to the constitution and active career of human self-consciousness. Our last "universe" falls to be explored. (pp. 193-4.)

Fearlessly, he goes on with this exploration, until at length he faces the possibility of losing Christianity itself: —

Possibly we shall have to abandon Christianity as a religion, and essay the formidable problem, Does religious truth find its most eminent expression through any convictions concerning God in man defensible before contemporary insight? Or, more directly, has "Christian truth" such faithfulness to human nature that it can be regarded, not as an incident in, but as the ultimate expression of, Religion? (p. 277.)

Certainly there can be no Christianity without the Christ. At this point the crisis in belief must always come. Accepting the present attitude of the historico-critical method Professor Wenley can scarcely keep his faith. He does not understand how the Lord could be born of a virgin, nor how He glorified His human nature and body, and thus made them Divine; as is rationally set forth in the writings of Swedenborg. Hence, he cannot go beyond the teaching of the higher criticism, "That Jesus was a man, born of the flesh under the law, and therefore finite in the same way as his brethren. He was subject to all physical necessities, and had human character no less than human frame" (p. 354). The New-Churchman, indeed, can assent to this, adding, however, "that all this human was glorified and made Divine-Human by the indwelling Father (since the Infinite God alone was his Father, He was the only begotten Son of God)." But no, this is not accepted. Instead we read: —

His person is unique, but so are all other persons. When it had passed away, and not till then, believers were able to refine the human element, and seize upon the essential idea, which remains, as Christ, to witness the life eternal. . . .

Jesus *homo* has long given place to Jesus *salvator* — Christ. Our need “proves” the divinity of Christ, for our devotion, according to its ratio, evaporates the accidental and physical, leaving only the Divine Person. The adaptation of Christianity to man’s necessity, and not the static, unchangeable character of a Syrian peasant, embodies the benison. (p. 356.)

Thus the conclusion seems to be that Jesus the Syrian peasant has passed to his abode in the other world like every other man who dies; and that the Christ, the Savior of the world, is only an *idea* which has been received from God by means of that simple, devoted peasant life, aided by advanced Jewish and Roman thought, which gave birth to such a life when it was ripe for it. This Christ may be thought of as continually growing, “for religion is nothing but the eternal witness within human experience to the present incarnation of God in the idealizing surge of man.” (p. 285.)

But we feel sure that Professor Wenley is not satisfied with this historico-critical disposition of the man Jesus. He longs to stand with Thomas in the presence of the risen and glorified One, exclaiming, “My Lord, and my God.” He yearns for that which the New-Churchman has, a permanent incarnation of God in Divine-Human Person, in Whom is the fulness of the Godhead, the invisible made visible, as it were, at least to thought and affection; for we read: —

The Christian testifies that, in his experience, this dimension of the spiritual career reveals itself, not simply in a peculiar manner, but so as to manifest the complete truth of the relation between God and man in a normative fellowship. If his faith possess the root of the matter, he is prepared to affirm that, for him, Christ has *become* all that God *need* be for the total justification of his higher reality. Tremendous though the asseveration seem, it does not exceed the implications of the awful solemnities encircling our personal destiny. As far as earth fails from heaven, our souls, in their individual isolation, prove unequal to the “God within,” and in sheer helplessness seek some One, “nobler and more splendid than is seen among men,” praying, “carry thou our yoke.” (pp. 297, 298.)

Indeed, the New-Church conception of the Lord Jesus, glorified and one with the Father, seems to be almost grasped in the following, expressed by the author as a matter of feeling rather than of intellect: —

Be assured, Christ cannot conserve His reality for us, and continue no more than Jesus of Nazareth, crucified, dead and buried. He persists as the active presence that operates within, soul to soul, or we have lost Him beyond hope of

recovery. For the Christian, human life on this infinitesimal planet is either a quantitative phantasmagoria, or is capable of being charged with awful responsibility as the fullest theophany patent in time, destined, moreover, to perfect completion through a divine humanity realizing itself untrammelled in the kingdom of God. And this divine humanity is achieved without flaw, once for all, by and through Christ. (pp. 317, 318.)

THE YOUNG NEW CHURCH MAN.*

WITH great pleasure we welcome this new publication to the brotherhood of New-Church periodical literature. In paper, typography and general appearance, it sufficiently resembles our own *New-Church League Journal* to be certainly a first cousin, or even brother; but a younger brother as indicated by its size.

The first page, entitled "Greetings," announces that the sole object of its existence is to serve the interests of New-Church young people. In the editorial which follows, two of the proposed uses are noteworthy, first, to call out and cultivate the literary talent of the young people in the service of the church; and second, to lead them to form the habit of thoughtful and regular reading of the church's literature. A few lines will suffice: —

The conditions of the present-day life are not conducive to the practice of systematic and sound reading. But New-Church men and women, above all others, should be readers. Their own literature is the richest and most helpful in the world, and its influence should give them an especial taste for, and interest in, the greatest teachers of all times.

The next department is entitled: "The New Church in Far-Away Places," and contains an interesting article, by Muriel M. Buss, on Durban, Natal, from personal recollections. A half-tone illustration adds to its interest. "A Lesson from the Word" follows. And then an appreciative notice of Mr. George Trobridge, the gifted writer who has given to the Church a number of interesting books, and who was the author of the life of Swedenborg which our own League helped to distribute last winter. He was called to the higher life, April 8, but had already written a letter for this new magazine, from which an extract at this time is of peculiar interest: —

**The Young New Church Man*. The Organ of the British Federation of New-Church Young-People's Societies. Published quarterly. Editor, REV. E. J. PULSFORD, 8 Egerton Road, Whitefield, Manchester, England. April, 1909. Volume I. No. 1. Price, 3d. Yearly, 1s. (By Post, 1s. 4d.)

The New Church will never progress as it should until its members, young and old, realize that it has a great mission in the world, in which every one of them individually must take a part. The New Church is here because the world needs it, although the world does not know its need. If you mix much with persons of other faiths you will find that they are often very uncertain in their belief, even as to the God they are supposed to worship; in the world at large, too, you will observe that most persons pass their lives without definite aim, working to make money, and spending it, for the most part, in the satisfaction of material wants and pleasures. They have no ideal. Now the New Church not only sets forth a clear system of doctrine, but furnishes us with an ideal life which, if adopted, would transform the world into a heaven upon earth. In the past, I think, the New Church has been too much concerned with teaching people to think rightly; the great need now is to show men *how to live*, that they may realize the blessings, even in this present life, that the Creator intended them to enjoy.

Another department of the magazine is entitled: "Where Young New-Church Men and Women Worship and Work." Kearsley finds a place in this number, with an excellent half-tone illustration of the exterior and interior of the church.

THE NEW PHILOSOPHY.*

The New Philosophy for April appears with its usual interesting table of contents. Dr. Sewall's philosophical discussion of "Being and Existence" is continued, and takes up the following topics in order: "IX. Wisdom the First Form," "X. Divine Personality," "XI. Omnipotence, Omnipresence, Omniscience," "XII. What is Order?" "XIII. The Knowledge of Opposites," "XIV. In Space Without Space." We hope at some future time to devote considerable space to a review of this series of articles, and show their relations to the larger aspects of Swedenborg's philosophy. The discussion is an attempt to set forth the doctrine of the early chapters of "True Christian Religion" in a modern dress and as such it is interesting and valuable.

The translation of Swedenborg's Part IV. of the "Animal Kingdom," on the Senses, is continued in this number, treating especially of the eye and the optic nerve.

**The New Philosophy*. A Quarterly Magazine devoted to the interests of the Swedenborg Scientific Association. April, 1909. Edited by E. A. FARRINGTON, M. D., Lancaster, Pa. Subscription, \$1.00.

The number concludes with "Notes and Comments," and under this head appears the announcement of the "Proposed International Swedenborg Congress, July, 1910." This is an important movement and should be given wide and earnest consideration.

"A PLAY OF THE PRESENT DAY."*

IN this attractive volume we have the full text of the remarkable play first presented at the Savoy Theatre, New York, on March 23, 1908. It had a long season in New York, and recently it was presented in Boston at the Tremont Theatre for a number of consecutive weeks. As we have already spoken of the character of the play at some length in our editorial pages it is only necessary here to call attention to the excellent form in which it is published. We may add, from our own experience, that we found the value of it as seen upon the stage not a little enhanced by having first read it as here published.

A NOTABLE MISSIONARY PAMPHLET.†

IN furtherance of the work of the Literary Bureau of the General Convention in the pursuit of its function of procuring and distributing "the best attainable missionary material," the Rotch Trustees have recently entrusted to it almost the entire first edition of 50,000 copies of an attractive pamphlet entitled "A Great Thinker." This pamphlet is a reprint of the notable articles on Swedenborg and his works, from the pen of Mr. M. W. Haseltine, that were published in the issues of the *New York Sun* of September 6 and 13, 1908. As these articles were produced as a review of the recently completed Rotch Edition of Swedenborg's Works, and as they have been pronounced by competent critics "the best contribution to our missionary literature that has appeared in years," the

**The Servant in the House.* By CHARLES RANN KENNEDY. Illustrated with portraits of the characters in the play. New York and London: Harper & Brothers, Publishers. MCMVIII. Price, \$1.25.

†*A Great Thinker;* being a reprint of the articles published in the *New York Sun*, September 6 and 13, 1908, by M. W. HASELTINE, on Emanuel Swedenborg and His Works. 16 Arlington Street, Boston: The Rotch Trustees. 1909.

Rotch Trustees have thought it wise to make provision for the distribution of large numbers of them in attractive form, not only as an advertisement of their edition of the writings of Swedenborg, but also as a missionary factor of no mean value to the Church. To cover the cost of distribution a certain amount of money has already been contributed; but in order that the amount available for this purpose may be as great as possible, a special appeal for liberal contributions is soon to be made. It is hoped that when the New-Churchmen of America are informed that the Rotch Trustees have intimated that they stand ready to supply as many copies of the pamphlet as can be wisely distributed, provided New-Churchmen at large coöperate by supplying the funds needed for this distribution, they will take advantage of this opportunity of doing some effective missionary work.

We are unacquainted with Mr. Haseltine or his religious affiliations; we have merely been informed that he is the principal book-reviewer of the *New York Sun*, and that he is not identified with the New Church. Assuming that he is not a follower of Swedenborg, we must express our great pleasure at his sympathetic treatment of his subject.

As Mr. Haseltine remarks, the material for his review was drawn mostly from George Trobridge's "Emanuel Swedenborg," — the most recent life of Swedenborg that has appeared in English, concerning which a New-Church periodical has said, "As an introductory work, as a work that may attract and interest persons outside the Church, it is the best at present available."

The pamphlet is worth the reading by any New-Churchman interested in the subject treated, — and what New-Churchman is not? Anybody wishing a copy can procure it by sending a two-cent stamp to B. A. Whittemore, Agent, 16 Arlington Street, Boston, to whom contributions of money for the distribution work may be sent.

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